

LEADERSHIP DEVELOPMENT OF AN IMMIGRANT CHURCH

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ABSTRACT

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The issue of immigrants and the migration of people is an important and broad subject that affects the lives of many people and should be seen by church leaders as an opportunity to lead these people into the loving kindness of God. This project will provide effective strategies for a leadership development program for an immigrant-membership church, and of transitioning the church from a traditional single leadership to a multiple leadership church through literature research, interviews, and case study of Word International Ministries New York (WIN-NY). The foundational concept of this project was on the Biblically-based, discipleship process of Jesus and the early church in the New Testament. The study will focus on the strategic process for leadership development at WIN-NY that started with one leader and went on to become a multiple-leadership church.

This thesis will also analyze and evaluate the present situation of WIN-NY based on interviews with key church leaders and a survey of its 24 cell leaders and apprentices. The intention of this paper is to develop healthy and strong spiritual cell leaders and apprentices that possess the biblical characteristics of God's leaders and servants that can be used as a template for successful growth in other immigrant churches.

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INTRODUCTION

I have traveled to many places, working and doing missions since 1985. As I have traveled, I have met many people of different races, education, and status in life; men and women, young and old. Some are ordinary people working as migrant workers, while others are highly educated businessmen, educators and missionaries. And for the past thirty years, every time I close my eyes, and let my memory take me to the most important places I had ever visited, there is no better place I can recall than the small churches of those immigrant workers. I see their faces smiling, talking, singing, quoting bible verses, worshipping the Lord, with tears and joy. For me, it is the place where you can see the might of the Holy Spirit in a vibrant and special way. These churches were composed of the ordinary and simple Christians whose only intent was to worship, socialize, and fellowship one with another. As I talked with them and discussed issues of life and faith, I saw the happy faces on the outside, but deep down in the innermost part of their being, I could sense the pain, wounds, and heartaches that caused them to hold on to their faith.

I remember the first time I went and worked as an overseas worker in Riyadh, KSA in 1989. I was hesitant to accept the job and go to Saudi Arabia because of the negative things I had heard of the way they treated their foreign workers, especially if you came from a third world country like the Philippines. The racism is very strong, while freedom of religion is fiercely opposed. Yet, I moved to this Muslim land working

in a secular job while at the same time leading a small congregation in the city center of Riyadh. Everybody knows that practicing Christianity is prohibited in this country; yet we cannot run away from what God had told us to do. People would come to me, ask something about God and the Bible. If you ignore this, either you find yourself fighting against God, or declining the assignment He has prepared for you. So, the situation became so compelling it caused me to do ministry actively in an underground church. After a year, I was appointed to a pastoral level in one of the districts of the city. Of course, the church's works and ministries were done with caution and diligence.

I immediately learned many things about the situation of the migrant workers and got involved with the problems and suffering of these people in this city. In my experience as church leader it saddened me when I heard the way they were treated by their employers. There were unfair labor practices among the foreign workers—especially among the women from Asia and Africa who were working as maids and nannies. I witnessed much heartbreak and dozens of stories of church members sharing their nightmares with anyone who was willing to listen. Most of them spoke of mutual experiences that were very hard to stomach—brutal and abusive. I could not do anything but listen, sympathize and pray for them one by one. I asked them to leave and go back to their countries. But most of them answered that they could not because it would be worst to return home—so much less opportunity in their country. One brother who was working in a motor vehicle shop said that their employer was always shouting and threatening them to create problems that would put them in jail. He always talked in a loud tone, but did not want to hear anything except work or to see them resting in their workplace. They regularly worked twelve hours a day. The worst was that their salary was always delayed

by two to three months—and they received only \$200 per month. Though rooms were free and food subsidized, there were four to six people in a room, with no private toilet and bathroom.

One woman talked to me and shared these things with tears and pain. I remembered when she showed me the wounds on her arms and legs, maintaining her employer was an evil and wicked person. She had to wake up at 5 AM to start her day by cooking, preparing clothes for the children, cleaning several rooms of a large house, washing and ironing countless items of clothing, and much more, without rest, until 11 PM. Many times, she would be asked to clean the house of her employer's parents and relatives, without pay. Another woman, in her mid-thirties, with a fair complexion came to me and said that she had the same experiences except that the man of the house would come to her room in the middle of the night pressuring her to perform sexual favors. When she refused the first time, she was beaten severely and threatened with death. At first, I thought these are extremely isolated stories, but later when I went to our embassy, I discovered that there were many stories and that they are no different than the experiences of many Asian migrant workers working on a temporary basis in the region. With the help of some church members, these two maids from the Philippines were able to return home safely. But I have no idea what happened to their dreams of helping their families and providing them a good future. And I know that these are just a few examples of innumerable immigrant workers around the world who would go from one place to another only to be caught in a situation filled with nightmares and agony.

One Thursday night in October 1992, as we prepared for the following day's church service, ten religious police, the *Mutawwa*, knocked on our door and entered the

church. All seven of us who were in the church were arrested. We were told that we were under arrest for conducting an illegal religious assembly in the kingdom. They said further, that this is a Muslim country and only Islam is allowed. Christianity should not be practiced here. Immediately, all of us were handcuffed and brought to the police station. We were asked many questions about religion and were intimidated for more than four hours, and later put to jail for a few days. At first, we were afraid because no one knew what would happen next. So I led the group in singing and worshipping the Lord by heart. We prayed for God's protection and perfect will in our lives. In a few days, we were released but we lost our jobs and ministries, and had our passports stamped "blacklisted."

This incident was disturbing to me emotionally; but it did not hamper my passion for serving the Lord. I studied at the seminary in the Philippines and sought earnestly the voice of the Lord and His right direction. I will not forget the insult that I got from the religious police: "Who are you to speak about religion? You're only a Filipino from a very faraway land who knows nothing of the true religion?" Through this statement, I had been challenged to find clearly my role and part in the body of Christ. For me, the prison incident was a blessing in disguise. A few years later, after finishing my Master of Divinity in the Asian Seminary for Christian Ministries (ASCM) in the Philippines, I went to Jerusalem, Israel to further my studies at the University of the Holy Land (UHL), taking a Master of Theological Studies. It is in Israel that my calling as pastor had been confirmed, so that three more churches had been pioneered under my home church, Word International Ministries. Also, I had a chance to visit different countries in Europe and Asia to teach and conduct seminars about mission, church planting, and biblical studies.

As I met various types of people, church leaders and members, I assumed that there were important stories that needed to be told.

Today, as pastor of an immigrant church and minister of the word of God in New York, I am aware of the experiences of the members of our congregation. Many of them were filled with pain because of their past relationship with their families, unhappy experiences with their previous employers, or being mistreated with unfair labor practices. My goal in the ministry is to have the congregation engaged in a more meaningful understanding of the Word of God. With similar personal experiences to my own, they too are part of God's people that need special attention, so that their voice may also be heard, and their needs may be satisfied. By doing so, we can be a voice of the Lord to bring healing to the city and become a channel of change with others.

CHAPTER 1

MIGRATION, THEN AND NOW

Churches, not only in America but also in many other parts of the world are becoming more culturally and ethnically diverse. Congregants sing in English, Spanish, German, Chinese, Korean, Russian, or Filipino. The Church is becoming an assortment of different colors, races, and dress codes; during the communion, the church serves a round pita bread or square unleavened matzah to its members. I believe that this phenomenon is God's gift to the church that we should not resist but rather embrace and celebrate. Studies show that congregations have become more ethnically and racially diverse for the past few decades.¹ Immigrants worldwide are changing the face of many churches in different denominations.

Glenn Rogers in his book *Evangelizing Immigrant* states that this phenomenon should be seen by God's people as an "opportunity" to bring them into the loving kindness of the Lord.² The immigrants from Asia, Africa, Middle East, Europe and Latin America have come to major centers like Los Angeles, Madrid, London, and New York to live and work among the native-born population. Unfortunately, many of them do not know Jesus, and do not understand Christianity. Though churches should not neglect the importance of foreign missions, we need to pay more attention to this type of mission

¹ Mark Chaves, "Congregations are more ethnically diverse," *Call & Response blog*, January 27, 2009, <http://www.faithandleadership.com/blog/01-23-2009/mark-chaves-congregations-are-more-ethnically-diverse>, accessed December 15, 2013.

² Glenn Rogers, *Evangelizing Immigrant* (Bedford, TX: Mission and Ministry Resources, 2006), 6.

right here in the United States, because many of them came from countries where missionaries are forbidden.³

In our time, immigration is often headline news. It is an important and broad subject that affects the lives of many people in many parts of the world. The International Organization for Migration (IOM) based in Geneva has estimated the number of foreign migrants worldwide to be more than 214 million as of 2010, 3.1 % of the world's population,⁴ and they are growing. In the United States alone, IOM has estimated immigrants to number 43 million by the year 2010, representing 13.5 percent of the total U. S. population.⁵ In some countries, their citizens are leaving for several reasons—to find employment or a better standard of living, to engage in business, or to flee their country because of war, famine, or religious persecution.

The world is changing at a fast pace with the emergence of a global economy, new communications and information technologies, large migration, and new lifestyles. Douglas Kellner notes in *Theorizing Globalization* that: “Globalization is a continuation of modernization and a force of progress, increased wealth, freedom, democracy, and happiness.”⁶ In this fast moving world, secularism is becoming dominant, while morality and values are in danger. Church attendance is on the decline because “the local church is no longer impacting the society,” said Ralph W. Neighbour.⁷ We can observe that the

³ The writer was imprisoned in Riyadh, Saudi Arabia for preaching the gospel and pastoring a church in 1993.

⁴ International Organization for Migration, *World Migration Report 2011* (Geneva: International Organization for Migration, 2011), 49.

⁵ Ibid., 64.

⁶ Peter Kivisto, *Social Theory: Roots and Branches* (New York: Oxford University Press, 2011), 551.

⁷ Ralph W. Neighbour, *Where Do We Go From Here* (Houston: Touch Publications, 2000), 17.

church's influence in the community is becoming insignificant while more secular groups are rising in its dominance. With the current trend, how can the present and the next generation of the church fulfill the Great Commission of Jesus Christ? The challenge of this thesis is finding strategies to answer that question. The Old Testament scholar and author Walter Brueggemann said: "The church's place is in exile with other displaced persons, practicing the gathering that is the work of the gathering God."⁸ It means that the church has responsibilities to gather the scattered people of God and nurture all types of people, regardless of class, race, and tribe into the fold of the Lord in the spirit of forgiveness and reconciliation. In the contemporary world, the Lord has not stopped giving His people the task of bringing the story of Jesus of Nazareth to every ethnic and cultural group with purpose, thus, "immigration is a godsend."

Migration in the Biblical Period

The migration of people is not a new issue; in fact it was as old as the time of the Bible. We can see that the story of God's chosen people, the Israelites is a story of wanderings and sojourns in different places of this world. Abraham migrated from Ur of Chaldea to the land of Canaan. Joseph was sold to Egypt and later learned the new culture. The children of Jacob migrated from Canaan to Egypt during the time of famine. Then God called Moses to lead the Israelites out of Egyptian bondage into a new period of wandering. In 586 bce, the Israelites were forced by Nebuchadnezzar to migrate to Babylon only to return to their homeland after seventy years. And as the society of Israel was put in place, God never neglected the concern for the welfare of poor people including foreigners or sojourners.

⁸ Walter Brueggemann, *Mandate to Difference: An Invitation to the Contemporary Church* (Louisville, KY: Westminster John Knox Press, 2007), 52.

In the time of the New Testament, Paul and other Christians moved back and forth—from Jerusalem to Damascus, from Asia Minor to Greece and Rome—while doing their missions. James wrote to the believers scattered abroad. Peter encouraged God’s chosen people who are living as foreigners in the provinces of Pontus, Galatia, Asia and Bithynia to be steadfast in their faith. During those periods, we observe that the Bible is silent about the issue of immigration; yet the Holy Book had many things to say about the immigrants. Though the world of the Bible is different from our present world, we can surely learn many valuable things from them through their experiences in foreign lands.

From Bethlehem to Moab and back to Bethlehem

A perfect example for this study is the book of Ruth that opens with the account of the migration of a man named Elimelech, along with his wife Naomi and their two sons, from the land of Israel to the corrupt society of Moab. They left Bethlehem, Judah to escape the pressures from the impoverished Israelite community that was constantly asking them for bread because there was famine in the entire land.⁹ Like many immigrants today, the family of Elimelech was driven by economic pressure and opportunity when a food shortage broke out in their homeland. In her book *Immigration: A Look at the Way the World Is Today*, Ruth Wilson states, “The main reason that most people migrate is to get a better standard of living.”¹⁰ Because of inequality and wealth differences between countries, migrants can improve their standard of living by transferring to others countries. This was exactly what happened to me when the bank I was working with in Manila closed; so, I went to Riyadh to try for a better opportunity.

⁹ David Alexander and Pat Alexander, *Handbook to the Bible* (Grand Rapids, MI: Wm. B. Eerdmans, 1984), 226.

¹⁰ Ruth Wilson, *Immigration: A Look at the Way the World Is Today* (London: Aladdin Books, 2004), 9.

The story of Ruth stresses that lives of immigrants in a foreign land were not easy. Immigrants face many challenges which can be a frustrating experience for newcomers to adjust to a new culture, language, and lifestyle. Elimelech dies and the two sons marry Moabite women—one named Orpah and the other, Ruth. No one knows if the boys' intentions were to secure legal status in the foreign land of Moab. Do you? However, after a short time, the two sons also die, which ends in the bitter separation of Naomi and her daughters-in-law. The narrative shows that immigrants can identify with some common experiences of the biblical characters. It contends that the book of Ruth was written to share similar stories present in many cultures. The characters were real people, flesh and blood that can empathize with the struggles of the people around them. The death of the head of the family like Elimelech in time of need is not a strange story in our time. In fact, many migrant workers from Asia or Africa went to the Middle East to work and earn money to support the financial needs of the family, only to meet death while working away from their homes and families. Some of them were abused and exploited by their employers but had no choice because their families had no money to buy food or pay for their education back home. These stories are happening to many people from different nations today, and could be your personal experience or your family's as migrant workers, as you read this.

After their return from Moab to Bethlehem, Ruth now a newcomer in Bethlehem was portrayed as a faithful and loyal immigrant who could be trusted—similar to many immigrants in our modern time. She was praised throughout the book, especially when she commits herself to her mother-in-law by declaring, “Your people shall be my people,

and your God, my God” (Ruth 1:16 [New King James Version]).¹¹ Ruth also shows her knowledge of the law and customs of the Israelites that she “adopted as her own,” said Robert Hubbard in his book *The Book of Ruth*.¹² She knew that poor people like her were being protected by the law (of God and land), and even allowed to glean in the field freely. Later, she guided Boaz to fulfill his responsibility as next-of-kin.

On the other hand, Naomi, a returnee from Moab, a devout person, full of trials and sufferings, is an interesting biblical character that should be admired and emulated by every believer in Christ. Matthew Henry’s “Commentary on Ruth” says that Naomi seems to have been a person of faith and piety. She dismissed her daughters-in-law with prayer, and departed each other with tears and love. The author believes that the grieving widow had the intention of encouraging her daughters-in-law to stay with her so that she might save them from the idolatry of the Moabite people. She hoped to bring them to the faith and worship of the God of Israel; something she successfully accomplished with Ruth. As the story went, Naomi’s advice to Ruth appeared to be in accordance to the laws and usages of Israel at the time. And through this biblical account, we can say that the church’s responsibility is similar to Naomi’s, to bring the immigrants into the saving knowledge of the Lord Jesus Christ, and help them grow in the knowledge of God through Bible engagement.¹³

In his book *I Peter: Two Horizons*, Joel Green comments: “Peter underscores the theological context of the lives of these ‘strangers in the world of diaspora,’ directing

¹¹ Unless otherwise noted, all biblical text is from the New King James Version.

¹² Robert L. Hubbard, Jr., *The Book of Ruth* (Grand Rapids, MI: Wm. B Eerdmans, 1988), 114.

¹³ Matthew Henry, *Commentary on the Whole Bible*, <http://www.biblestudytools.com/commentaries/matthew-henry-complete/ruth/2.html>, accessed December 15, 2013.

attention to the aim and work of God in these circumstances.”¹⁴ The believers who are in diaspora should understand the very purpose they find themselves in these circumstances. It may be for economic reasons or religious persecutions; but it has to be understood that there is a deeper meaning than that. God places us in such a condition that we may know the purpose of our existence. As part of God’s immigrant church, the goal is to promote reconciliation of all people through Christ who died for our sins by providing a sacrifice of atonement for the salvation of many. Mission is what the church all about, and our society needs churches with competent and qualified leaders that are to participate with God in His reconciliation mission in the world.

From Jerusalem to All Nations

The mission of the church is stated in Matthew 28:19-20: “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.” Jonathan Falwell said that the word church simply means a gathering of “called out ones.”¹⁵ They are people who had been called out by the Lord from their former life into a new life in Christ to be His followers. The New Catholic Dictionary defines the church as a term used from the 3rd century “to signify a Christian place of worship, a society of men united in the true worship of God.”¹⁶ In other words, Christians are group of people called by Jesus Christ out from the world for a specific purpose. It is the term by which believers in Christ were known soon

¹⁴ Joel Green, *I Peter: The Two Horizons New Testament Commentary* (Grand Rapids, MI: William B. Eerdmans, 2007), 14.

¹⁵ Jonathan Falwell, *InnovateChurch* (Nashville, TN: B&H Publishing, 2008), 102.

¹⁶ *New Catholic Dictionary*, s.v. “church,” <http://saints.sqpn.com/ncd02020.htm>, accessed January 31, 2013.

after His ascension. It occurs in Acts 11:26; 26:28, and 1 Peter 4:16 indicating that the followers of the sect established by Jesus Christ were called Christians. God sent His Son Jesus to the world to save the lost. The church exists to win people to Christ, help them grow in their faith and then, send them out to participate in the mission of winning all nations in the entire world. Falwell said further: “The process of growing them in their faith and sending them is called discipleship, and it is God’s will for every church.”¹⁷ It shows that the church is not only after winning the unsaved to Christ, but also growing them in relationship with Christ that they may fulfill the intent for becoming followers of Christ. They are there not just to be saved but to be God’s instruments for the salvation of others as well.

The church is not an organization created by a group of people in order to fulfill their need, but it is something God had planned even before the creation of the world (Ephesians 1:4). The *Word Biblical Commentary* argues that, “These spiritual blessings are conferred to us, not merely because God chose us, but they are given to us in perfect harmony with His eternal purpose.”¹⁸ It means that the church’s goal, mission and purpose must be in exact unison with God’s original intent. The church starts from the premise that it has been created to live as a community. And according to the word of God, the church is the living body of Christ, and He is the head of the church (Ephesians 5:23). As George E. Ladd says: “As his body, the church is in some sense identified with Christ.”¹⁹ While the Israelites lived under the Law of Moses, the believers today, as a

¹⁷ Falwell, *InnovateChurch*, 103.

¹⁸ Andrew T. Lincoln, *Word Biblical Commentary: Ephesians* (Waco, TX: Word Books, 1990), 12.

¹⁹ George E. Ladd, *A Theology of New Testament*, rev. ed. (Grand Rapids, MI: William B. Eerdmans, 1993), 590.

member of the body of Christ must live in a different environment, under the grace of Christ. Paul taught that since we are identified with Christ, it means we are united in His resurrected life that symbolized the changed life of every believer.

For these reasons, the church's ultimate goal is to have a healthy and strong church—a training and planting church—so we can fulfill Christ's commission in this world. This project will attempt to develop a model that helps to develop qualified and competent Christian leaders for the fulfillment of Christ's mission in an immigrant church. Leadership development is the primary goal of our church because only the church with competent and qualified leaders can achieve such a great endeavor. Jesus knew that empowerment is the basic principle of church leadership development to change people and make them whole. He empowered them to care for others, because “taking care of others means developing their spiritual lives.”²⁰ Therefore, the ministry of the church is to help develop people to influence others through the demonstration of their godly character in every good work, and become effective in the proclamation of the word.

The Philippine Evangelical Church

As an immigrant pastor in the U.S., I was reminded that evangelism and discipleship training had been a burden for the evangelical churches in the Philippines. The Church in the Philippines has been involved in the task of reaching the whole nation for Christ for many years. Such a burden grew out of the denominational and church leaders' participation in national and international congresses on evangelism, “leaving

²⁰ Scott Thumma and Warren Bird, *The Other 80 Percent: Turning Your Church's Spectators into Active Participants* (San Francisco: Jossey-Bass, 2011), 170.

them a profound impact to organize and pool their resources.”²¹ As a result of these several congresses, various mission agencies had been formed to reinforce the commitment to disciple the entire nation by planting local churches in every village and community.

With this movement, the Philippine Church has experienced significant growth since the 1970's. Protestant Christianity began in the Philippines only when Spanish rule collapsed and the American government began to rule. The Philippines was subjected to the colonial power of Spain from 1565 to 1898, and no other religion was allowed by the Roman Catholic Church to enter the colony. From 1898 to the present, thousands of evangelical churches were established, and it is estimated that evangelical Christians in the Philippines comprise approximately 10% of the entire population, around 8-9 millions.²² There was a massive evangelization across the entire nation that happened in the past, and the result was fruitful. However, while the Church experienced some growth and maturity, it was also observed that some things were lacking in the Church in the Philippines. Among these are the intentional discipleship, mission training and mobilization, emphasis on the Word, spiritual fruitfulness, and character transformation.²³ Though the Church also began to engage in cell groups, small groups, and house churches, the lack of leadership training still needs to be addressed.

²¹ Jim Montgomery, *Dawn 2000: 7 Million Churches To Go* (Pasadena, CA: William Carey Library, 1989), 7.

²² Patrick Johnstone and Jason Mandryk, *Operation World: 21st Century Edition* (Tyrone, GA: Authentic Media, 2006), 520-525.

²³ Reynaldo Taniajura, “The Philippine Missions Movement: An Update,” <http://philippinemissionsassociation.com/pdf/Philmissionsmovement2010.pdf>, 7, accessed December 15, 2013.

The Emergence of Migrant Workers

As the larger churches grew, the Philippine Church also started to gain a global perspective because of the 10 million skilled Overseas Filipino Workers (OFW) that had migrated around the globe to work and earn a living either on a temporary or permanent basis. Emigration had started significantly in the 1980s, driven by the country's poor economy, corrupt government officials, and poverty. These overseas workers had contributed considerably to keeping the country's economy afloat, with an estimated \$20 billion remittance yearly.²⁴ While this migration may be good for the economy of the country, it has negative effects on the good relationship of many families: family separation and loneliness, financial distress, absence of the father or mother in the house, extra-marital affairs, drug addiction among the children back home, social isolation, and other such problems.

Many Filipino immigrants in America have met with incredible physical and emotional hardship, often exacerbated by loneliness, frustrated ambitions and troubled family relations. In our church alone, some of our members are suffering from various problems—many are products of broken homes and dysfunctional families and face issues of faith, identity, and emotional disturbance. For example, one couple is having problems with their children back home where they are engaging in prohibited drug use instead of studying in school and finishing their degree. The parents who are here as undocumented workers cannot go home to attend to the needs of their children. They are afraid that the sacrifices made in giving up their family for the sake of money and

²⁴ Michelle Remo, "Overseas Filipino remittances up by 5% to P10 B in 1st half," Philippine Daily Inquirer, August 15, 2012 <http://business.inquirer.net/76985/overseas-filipino-remittances-up-by-5-to-p10-b-in-1st-half#ixzz2q82Fgqzb>, accessed December 15, 2013.

luxuries in life may just come to nothing. Another woman said that she was deceived by her husband who abandoned her and their children. A man had failed to pursue his ambition because of poverty. Another woman said that she was sexually harassed by her employer in the Middle East while working as a nanny, and many other similar stories.

On the other hand, one of the positive effects of migration of people is the strong revival of religious interest among the overseas workers. Many people who left the Philippines have become born-again Christian in the countries to which they emigrated, such as Saudi Arabia, UAE, Hong Kong, Israel, Europe, Australia, Canada, United States, and others. In his review of *Scattered: The Filipino Global Presence*, Albert F. Tizon states that many of them have even become missionaries, church planters, or pastors of small groups or church that have been planted as a result of their sharing the gospel after becoming born-again.²⁵ Personally, the author has traveled and visited churches in more than twenty countries in Asia, Europe, the Middle East, and America, and he is a witness of this occurrence. In our church here in New York, almost 90% of the members are newly born-again Christians, and they are growing numerically and spiritually.

From Jerusalem to New York City

In May 2006, after seven years of ministerial assignment in Jerusalem, Israel, I had been commissioned by our church—Word International Ministries—to start a new ministry in New York. This is part of our church’s mission to fulfill its commitment to the Great Commission of Jesus Christ, “to bring unsaved and nominal Christians to a saving knowledge of Christ, and to train national leaders to proclaim the Gospel to their

²⁵ Albert F. Tizon, review of *Scattered: The Filipino Global Presence*, edited by Luis Pantoja, Jr., Sadiri Joy Tira, and Enoch Wan, *International Bulletin of Missionary Research* 30, no. 2 (April 2006), , <http://www.questia.com/library/1P3-1021384471/scattered-the-filipino-global-presence#articleDetails>, accessed December 15, 2013.

own people and to other nations.”²⁶ Like the Apostle Paul who began his mission with his fellow Jews on numerous occasions by preaching at the synagogues (Acts 9:20; 13:5; 13:14; 14:1; 17:1; 17:10; 18:4; 18:19), I also started my missionary work with my fellow Filipinos. In New York, I discovered that many of them are working in the healthcare business, while others are schools teachers, computer analysts, accountants, businesspersons, cooks, waiters, and nannies.

The Filipinos have long been present in United States. During the American regime in the Philippines (1898-1946), hundreds of young students were sent by the U. S. government to study in American colleges and universities.²⁷ The purpose was to train them in the fields of science, art, technology, management, and law to gain skills and knowledge that could help the nation toward its independence. However, some stayed in the U. S. for employment, while others were ashamed to return home because they did not finish their studies.²⁸ In 1907, some Hawaiian companies recruited hundreds of Filipino farmers to work on sugar and pineapple plantations.²⁹ After World War II, despite growth in business and commerce, poverty was not eradicated because the economy was controlled by wealthy citizens. In the 1970s, the government sought overseas employment agencies to help jobseekers work abroad. Poverty, corruption, and injustice aggravated by political and social anxieties, have driven most Filipinos to seek

²⁶ Word International Ministries, *Mission Statement*, <http://www.wordinternational.com/about-us>, accessed December 15, 2013.

²⁷ Sonia M. Zaide, *The Philippines: A Unique Nation* (Quezon City, Philippines: All Nations Publishing, 1999), 304.

²⁸ Veltisezar Bautista, *The Filipino Americans from 1763 to the Present* (Farmington Hills, MI: Bookhaus Publishers, 1998), 136.

²⁹ Joaquin Gonzales, *Filipino American Faith in Action: Immigration, Religion and Civic Engagement* (New York: New York University Press, 2009), 32.

work abroad. Today, it is said that the Philippines occupies the position of the main supplier of migrant workers in many parts of the world with more than 10 million scattered worldwide.³⁰ According to 2010 US Census, there are 3.4 million Filipino-Americans living in the U.S., with approximately 250,000 in New York and New Jersey.³¹

Word International Ministries or WIN-NY differs little from other churches' experience, for most of its members are immigrants and newly born-again Christians. Yet, the spiritual conversion of these migrant workers has not been given much attention by the Church in the Philippines. The Church lacked the means to address the global migration of the believers and their spiritual hunger. There were no specific tools that could be used by the Christian overseas workers for the effective engagement in church work. In terms of reaching the growing Filipino communities abroad, together with their spouses of other nationalities, the church lacked a method to equip lay workers or ministers to do ministry. The Church likewise lacked the means to equip members to address the needs of the next generations.

The author has been inspired by this current condition and the influence of the times, for he himself is an immigrant. The problems of immigrants should be addressed immediately as they may have serious consequences, and families may be torn apart if left unattended. It is true that there are many non-government organizations (NGO) that handle the difficult situations of these migrant workers; yet it is not enough to be nice to

³⁰ United Nations Development Program (UNDP), *Annual Report 2011/2012. The Sustainable Future We Want*http://www.undp.org/content/dam/undp/library/corporate/UNDP-in-action/2012/English/UNDP-AnnualReport_ENGLISH.pdf, accessed December 15, 2013.

³¹ U. S. Census Bureau, "The Asian Population," *2010 US Census Brief*, <http://www.census.gov/population/www/cen2010/glance/files/2010CensusBriefs.pdf>, accessed February 2, 2013.

others and serve them in a secular way, people need the touch of the Almighty God. In his book *Where Do We Go From Here? A Guide for the Cell Group Church*, Ralph W. Neighbour says, “Without the real power of God, a ministry to the abused, the abandoned, and the possessed is a farce.”³² The author strongly believes that physical, emotional, and spiritual healing is possible, and can be experienced by those who live constantly with Christ. Intentional discipleship training and development can answer most, if not all of these problems.

The author is convinced that his calling as a pastor of an immigrant church in New York, and his many years of experience in dealing with various types of immigrant people and churches has enabled him to come up with this project. He believes that this thesis will be a great help to enlighten the mind of the pastors and church leaders whose membership are mostly immigrants, and train them to do their ministry effectively. He believes that the successful growth and transformation of the whole church depends on leadership development, which is the motivation behind this thesis. The purpose is to suggest some strategies for the equipping of elders and leaders for immigrant churches. It is also a goal of this project to contribute to the current interest in developing ministers and workers in the church, and to use it in application of immigrant churches everywhere.

³² Ralph W. Neighbour, *Where Do We Go From Here*, rev. ed. (Houston, TX: Touch Publication, 1990), 35.

CHAPTER 2

FULFILLING THE LORD'S MISSION

The movement of people from one place to another is an issue that needs to be addressed by the local church. If God was concerned with the poor people, widows, foreigners, and the marginalized in biblical times, why should not the leaders of the church today be likewise concerned. The Christians in every generation have stories that are unique and distinctly their own. We have heard the stories of the believers in the early period of Christianity being fed to the lions, while many church leaders were beheaded for not renouncing their faith. On the other hand, thousands of them had obeyed the voice of the Lord by spreading the gospel to different places, carrying out the message of the great commission of Christ. They crossed borders, climbed hills and mountains, traversed seas and oceans, faced wild beasts and animals, confronted opposition, experienced sickness, suffered thirst and hunger, but they remained faithful and victorious in the midst of such adversities.

In a world like we have, how do we continue the energy of the spirit of mission and great commission? How do we understand the fast paced world and embrace life with awareness that it has something to do with the plan of God, and that every believer has a role to perform making our lives worth living? The author believes that in order to achieve such a great task, it must all begin with the church leadership. The church leaders should understand that there is a need for qualified and competent leaders in the church today because the effectiveness of the ministry to achieve God's plan are directly related

to the quality of the leaders. This topic is often mentioned by scholars of church growth and church education in their writings. Dr. David Yonggi Cho, pastor of Yoido Full Gospel Church in Seoul, Korea, with around one million members involved in more than 25,000 cell groups said in his book *Successful Home Cell Groups*: “[The] Pastor needs to commit his energy and leadership to lay the groundwork by training the leaders and motivating them to reach the goals.”³³ It states that pastors are not only concerned with the conversion of new souls, but also to prepare them to become mature and useful followers of Christ. Avery Dulles writes in his book *Models of the Church*: “For a fuller treatment of the necessary qualifications for pastoral leadership, it will be helpful to examine the meaning of discipleship.”³⁴ People’s development should not be set aside by the church leaders. Rather they must be integrated in the life process within the ministerial work. It was said that in the early days of Christianity, most of the church work was done by the believers; but in our time this work is mostly being done by the pastor alone. Christians are becoming passive, less inclined to help and assist the pastor—not realizing the load and heavy burden of work in the church.

Planting an Immigrant Church in New York City

Months after my arrival from Israel in May 2006, a couple from Queens came to talk to me about the church and my mission experience. I shared everything that I knew, and we ended up in a weekly Bible Study with two more families, and soon more souls joined our group. Most of them were first generation immigrants; some are divorced, single parents, unmarried couples, newlywed couples, and unmarried men and women—all hungry to hear the word of God. They are like lost and scattered “sheep having no

³³ David Yonggi Cho, *Successful Home Cell Groups* (Alachua, FL: Bridge-Logos, 1981), 105.

³⁴ Avery Dulles, *Models of the Church* (New York: Doubleday, 1987), 205.

shepherd” (Matthew 9:36). As we continued our weekly Bible Study, I discovered that some of them had previously attended other Filipino churches, but had stopped because of the usual church problems—misunderstandings, gossip, competition, and backbiting. I also discovered there were no big Filipino-American evangelical churches in New York. The membership ranges from 30-70, and very few churches have more than 100 regular attendees. Not even one model church can be considered a healthy church. Many of these churches are products of churches that split their membership; some have been in existence for more than ten to twenty-five years.

While waiting for God’s perfect direction, I spent most of my time in the New York Public Library reading books about mission, biblical and church history, Christian theology, and other religious books. One book that fascinated me was a history of the Filipino Christians in New York in the 1920’s.³⁵ The author said that in 1926, the late Rev. Dr. Enrique Sobrepeña, former pastor of a Filipino-American church in Brooklyn, New York returned to the Philippines to accept a pastoral ministry for the United Church of Christ. The Philippines was then a colony of United States. The church had flourished, and in 1948 he became the first Filipino bishop of this church. Unfortunately, the immigrant church that he had started in Brooklyn disappeared. I believe it is because there was no trained and qualified leader who would assume the pastoral responsibility. This Sobrepeña was personally known to me, for he was the founder of my former school in the Philippines, where my first exposure to evangelical Christianity began in the 1980s. I was raised and grew up in the Roman Catholic tradition, and became a born-again believer in the late 1980’s. For these reasons, this project has been motivated to

³⁵ Mariano Apilado, *Revolutionary Spirituality* (Quezon City, Philippines: New Day Publishing, 1999), 218.

develop competent leaders that will help the pastor not only lead the whole church's ministries and operations, but also to develop potential leaders for the next generation—to be able to fulfill the Great Commission of Christ.

The Pastoral Challenge

The Barna Group, a market research firm specializing in studying the religious belief and behavior of Americans and the intersection of faith and culture, said in 1993 that the average lifespan of a pastor in an individual church was only about four years.³⁶ It says that many pastors did not stay longer in the ministry because they were not prepared to lead. This might also be the ultimate reason why many immigrant churches are not thriving either. Jonathan Falwell's *InnovateChurch* has commented on this research saying: "I believe the primary reason behind the discouraging rise of pastors either defaulting or stepping down from their roles is that they did not receive the proper training to prepare them for the treacherous job of leading a flock of believers."³⁷ Therefore, the current church leaders of WIN-NY should understand that there is a need for qualified and competent leaders in the church today, because the effectiveness of an organization like ours is directly related to the quality of its leaders.

The central thrust of Jesus' last command in the gospels is discipleship and leadership development. It is necessary because leadership is what will cause change and transformation in our church and community. When I started to facilitate the mission and vision of our church, the plan usually came up with discipleship training as a major goal for the effectiveness of the ministry. This plan had started with the question: "What is the mission of our church?" In other words, what is that thing that we want to accomplish?

³⁶ Falwell, *InnovateChurch*, 11.

³⁷ *Ibid.*, 12.

Facing the great challenges of evangelism and preaching, it turns out that the outcome of all plans and goals are not only the job of the pastor, but also the other leaders and elders of the church. The role of the whole church is to provide comfort to all types of people; thus the church should be a home base for evangelism so that all believers are active evangelists and preachers.

The big question is how this sense of shared understanding and responsibility is achieved in our local church? Well, it must begin from the leaders; the church leadership has to ensure that only qualified and competent men and women of God will serve as leaders. Leadership is both an assigned position of authority and a set of skills to motivate others. Personal and social traits, whether inborn or acquired, form the basis for leadership skills, with additional leadership responsibilities in Christian environments. When discussing Christian leadership there are numerous ideas; and it is not very easy to define what it means to be a Christian leader—this issue is the focus of this paper.

The Church Leadership

John C. Maxwell in his book *Developing the Leader Within You* defines leadership this way: “Leadership is influence; the leader’s ability to obtain followers.”³⁸ There can be no leadership without influence, because influencing others to reach a certain goal is how leaders lead. In a church context, a leader or a pastor must be able to influence others to Christ, and lead them to follow His teaching. Richard G. Hutcheson, author of *Mainline Churches and the Evangelicals* says that leadership is “the function of the relationship between the person who bears the responsibility and the followers.”³⁹

³⁸ John C. Maxwell, *Developing the Leader Within You* (Nashville, TN: Thomas Nelson, 1993), 1.

³⁹ Richard G. Hutcheson, *Mainline Churches and the Evangelicals* (Atlanta: John Knox Press, 1981), 21.

Leadership is a function to be performed, not a position to be admired and used for personal gain. The leader is someone who is willing to take responsibility in time of both success and failure, and be aware of what is going on with his subordinates.

Considering these two definitions, it shows that leadership is the dynamic relationship between a leader and followers that influence each other in certain circumstances. However, this is only one side of the coin, because Christian leadership should be focused not only on human society but on God as well. As Henry Klopp states in his book *Leadership Playbook*, “Christian leadership is the process of guiding a group of people in a godly way, so that they accomplish God’s purposes for themselves and at the same time have an impact on the world they live in for Jesus Christ.”⁴⁰ Every pastor is ordained not only to bring people to Christ, an assignment that is not impossible to do, but also to equip and mature them, and become faithful witnesses of Christ in words and in deeds. It is therefore critical for Christian leaders to appropriate specific characteristics to our leadership style and become the most competent leaders possible in doing God’s work in His kingdom.

The Great Commission

The so-called “Great Commission” is the basis of this study for leadership development in an immigrant church because this is the primary mission of all believers and churches. The Gospel of Matthew said that after the resurrection of Jesus, and before He ascended to heaven, He gave the disciples the final instructions with their mission in Matthew 28:16-20:

⁴⁰ Henry Klopp, *The Leadership Playbook: A Game Plan/or Becoming an Effective Christian Leader* (Grand Rapids, MI: Baker Books, 2004), 75.

And Jesus came and spoke to them, saying, “All authority has been given to Me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age. Amen.

In his book *The Missionary Motive*, J. H. Oldham explained that some people had rejected the idea that the Gentile mission was included within the horizon of Jesus.⁴¹ They claimed that the command to go and preach the gospel was only addressed to the original disciples of Jesus, and as having been carried out by them in their time and fulfilled, not to be taken as a continuing obligation upon subsequent generations. He said further that even the term and the concept of “The Great Commission” was unknown and did not exist until after the sixteenth century.⁴² Yet, this challenge of the historical truth of our Lord’s command has the reason of compelling us to seek a deeper understanding of the plan and will of Christ. If we are convinced that Jesus willed the spread of the gospel to all people, there is no difficulty to accept and obey this command wherever we may be.

Some people view this passage as something done by missionaries working in foreign lands. While such works are considered important, this is not the only aspect of the Lord’s command. The Great Commission can be applied equally to the ministry of education and leadership training by the local church of its own members. As Wayne Grudem says in his book *Systematic Theology*, “The task of fulfilling the Great Commission includes not only evangelism but also teaching.”⁴³ Thus, to effectively teach

⁴¹ J. H. Oldham, *The Missionary Motive* (London: Student Christian Movement, 1913), 13.

⁴² Ibid., 14.

⁴³ Wayne Grudem, *Systematic Theology* (Grand Rapids, MI: Zondervan, 2008), 27.

ourselves and to teach others what the Lord Jesus says, it is necessary to know the works of others who have searched and learned the Scriptures.

In this paper, I set the Great Commission as the biblical basis for Christian Leadership, which is most applicable with the teaching of Jesus. Through the lens of discipleship training, this project proposes some basic ideas to assist WIN-NY in fulfilling the biblical mandate to achieve its mission. This strategy helps leaders to lay out a road map to attract and assimilate new members, or active followers into the local church, thus fulfilling the Lord's commandment.

The Lordship of Christ.

The first statement of Jesus in the Great Commission is, "All authority has been given to Me in heaven and in earth" (Matt 28:18). This is a powerful statement which validates His power not only in the lives of His followers, or in His church, but also over all creation. Alfred Edersheim in his book *The Life and Times of Jesus the Messiah* says, "This is a warrant of their new commission."⁴⁴ This is a clear indication of Christ's sovereignty and lordship toward the propagation of His mission on this earth. In the early church, one of the most honorific titles for Jesus was *Kyrios*, which means "Lord."⁴⁵ It was the primary confession of faith in Jesus, that He is sovereign in the lives of the believers, while all other commitments are consequences of this primary one. *Kyrios* in the book of Acts is used simultaneously for God, and the word appears in several quotations from the *Septuagint* for God (Acts 2:20, 25, 34, 3:22, 4:26). This usage goes back to the *Septuagint* where *Kyrios* is the translation not only of *Adonai*, but the

⁴⁴ Alfred Edersheim, *The Life and Times of Jesus the Messiah* (Grand Rapids, MI: Wm. B. Eerdmans, 1979), 651.

⁴⁵ George E. Ladd, *A Theology of the New Testament* (Grand Rapids, MI: Wm. B. Eerdmans, 1993), 169.

ineffable covenant name *Yahweh*.⁴⁶ The New Testament writers surely knew the Law and the Prophets, and were making a point that Jesus Himself took on a human body to live visibly on earth and to redeem humanity. Paul declares in Romans 10:9: “If you confess with your mouth the Lord Jesus and believe in your heart that God has raised Him from the dead, you will be saved.” This verse carries connotation of His deity, affirming Jesus to be the Lord of our lives and central to our salvation. In the gospel of John the word “Lord” appears more than forty times, while in Acts more than one hundred times. It made clear to us that they believed the commandment of Jesus and consistently gave Jesus powerful titles which were used in the biblical time.

In the church context, it is our affirmation that Jesus is the sole owner and builder of the church; leaders are only instruments. Jan Hus, a Bohemian Christian who preceded Martin Luther by a full century declared in his book *De Ecclesia* (The Church) saying: “Neither is the pope the head nor are the cardinals the whole body of the [true] holy, universal, catholic church. For Christ alone is the head of that church.”⁴⁷ He pointed out that most church leaders in his era had rejected the Lordship of Christ. As a consequence for this fearless pronouncement, he was declared a heretic and burnt at the stake. More than a hundred years later, the Protestant Reformation spread across Europe.

The church today is badly in need of leaders who understand the Lordship of Christ over the church. This belief is still the central truth we must continue to stress, which requires the spirit-led and powerful exposition of His Word among His people. Greg Ogden states flatly in his book *Unfinished Business* that, “Jesus intends to run His

⁴⁶ Ladd, *A Theology of the New Testament*, 375.

⁴⁷ John MacArthur, *The Lord of the Church*, <http://www.gty.org/resources/articles/A389/the-lord-of-the-church>, accessed December 15, 2013.

church.”⁴⁸ Jesus can run His church because all the parts are connected to the head and therefore can turn to the head to know their assigned part. He is the true leader and the final authority in direction and decisions. The church exist not because of the leaders’ hard work but because Jesus suffered and was crucified for the sins of the world, giving us the gift of repentance and forgiveness. Only by His mercy and grace can anyone be saved. In the future, He will return bodily to reign on earth in peace, and He will be our Lord forever.

The Authority of Christ.

When people in the church talk about authority they often talk about controlling people or situations. Our generation has a problem of understanding authority in the church. But Jesus gave the leaders a portion of authority to lead the flock closer to God. The truth is it is only in the church that the people experience spiritual birth with God as their Father, thus repenting from their sins and believing in Jesus Christ as Lord and Savior. The person who genuinely turns to Christ for salvation must at the same time repent from sinning and turn to Christ. It is wrong to think that there is a possibility of obtaining salvation without forsaking their sinful living. Repentance happens because the leaders do not depend upon their own strength, and do not take the credit themselves, but on the authority of Christ in the church. They become disciples and servants of Jesus, dedicating their own lives to glorifying God. If the newcomer attends a church but does not acknowledge the authority of the message of Christ, it is the role of the pastors and leaders to explain the true meaning of salvation in Christ Jesus.

⁴⁸ Greg Ogden, *Unfinished Business* (Grand Rapids, MI: Zondervan, 2003), 48.

The metaphor of the vine and branches in John 15:7-8 is a graphic illustration to present the authority of Christ over the believers. “If you abide in Me, and My words abide in you, ask whatever you wish, and it will be done for you. My Father is glorified by this, that you bear much fruit, and so prove to be My disciples.” Jesus explains that the believers are branches, He is the vine, and the Father is the husbandman. The branches are many yet all are connected with one vine. The branches are weak and unable to stand but as they borne up. From the vine, we look for grapes and from the Christians we look for fruits, a changed life. We must honor God by doing good things and bearing fruits. The unfruitful are taken away, while the fruitful branches need pruning to bear more fruits. To be fruitful, we must obey the instructions of Christ and must have union with him by faith. Matthew Henry in his *Commentary on John* observes that, “It is the great concern of all Christ’s disciples, constantly to keep up dependence upon Christ, and communion with him.”⁴⁹ Faithfulness and fruitfulness are inseparable, they always go together. Those who do not obey the teachings of Christ, though they may flourish temporarily, yet in the end, may come to nothing. The fire is the fittest place for withered branches, and they are good for nothing else. Bill Hull says in his book *Jesus Christ Disciple Maker*, “There is no discipling without training, and there is no training without accountability.”⁵⁰ The more training for God’s people about character formation and development are a necessity in a local church in order to promote discipleship. Leaders are accountable for their actions, having greater responsibility to God on the day of reckoning.

⁴⁹ Henry, *Commentary on John*, <http://www.biblestudytools.com/commentaries/matthew-henry-concise/john/15.html>, accessed December 15, 2013.

⁵⁰ Bill Hull, *Jesus Christ Disciple-Maker* (Colorado Springs, CO: Navpress, 1984), 11.

The Disciple Making Process.

The second statement of Jesus in the Great commission is, “Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you” (Matt 25:19). In this command, Jesus gives His disciples specific directions to follow after they have affirmed their faith. He calls all His followers to act and share the gospel throughout the world. People hear this calling and travel each year on missionary trips throughout the earth, spreading the word of Jesus Christ. Many Christians have made incredible sacrifices, traveling to remote regions of the world beyond the civilized cities into jungles and deserts. However, mission fields can also be very close to home. It could be an immigrant neighbor who has not heard Jesus, or a poverty stricken area just down the road where people cannot afford Bibles. In the 21st century, the internet has become a mission field where people can reach out and share the love of Christ. The places and people who need to hear the Gospel are everywhere. In fact, some of our members are products of social networking like Facebook and Twitter.

The Meaning of Disciple.

The passage shows that the ultimate goal of the Lord’s command is to make disciples. In his book *Strategic Disciple Making*, Aubrey Malphurs writes: “If the church is not clear on what Jesus meant, then it will be difficult for it to comply with His expressed will.”⁵¹ For the church to understand what Jesus meant by disciple, it is necessary to examine its meaning in biblical context. The term “disciples” occurs 269 times in the New Testament, while the term “Christian” only occurs three times (Acts

⁵¹ Aubrey Malphurs, *Strategic Disciple Making* (Grand Rapids, MI: Baker Books, 2009), 159.

11:26; 26:28; 1 Pet. 4:16). In Acts 11:26, Luke said: “The disciples were first called Christians at Antioch.” It means the disciples were also called Christians and the Christians were disciples of Jesus. It is wrong to say that a person can be a Christian and not to be a disciple. We can therefore say that these two terms referring to the followers of Christ are being used interchangeably. It is important to understand this because many people misunderstand the meaning of disciple.

The word disciple was originated from the Greek term *mathetes* that refers to any student, pupil, apprentice, or adherent, as opposed to a teacher.⁵² In the ancient world, however, it is most often associated with people who were devoted followers of a great religious leader or teacher of philosophy. Webster New World Dictionary defines and originates the term “disciple” from Latin word *discipulus*, meaning learner, or follower of any teacher or school of religion.⁵³ In his book *The Divine Conspiracy: Rediscovering our Hidden Life in God*, Dallas Willard refers to a disciple as an apprentice, “Someone who has decided to be with another person, under appropriate conditions, in order to become capable of doing what that person does or to become what that person is.”⁵⁴ In Christian context, Willard said further that being a disciple of Christ is by choice and by grace, learning from Him to live in the kingdom of God.⁵⁵ Jesus called us by His grace and it is our choice if we respond and follow His commands.

⁵² Greg Herrick, *Go and Make Disciples of all Nations*, <http://bible.org/seriespage/understanding-meaning-term-“disciple,”> accessed December 15, 2013.

⁵³ *Webster New World Dictionary, 2nd ed.*, s.v. “disciple.”

⁵⁴ Dallas Willard, *The Divine Conspiracy: Rediscovering our Hidden Life in God* (New York: Harper San Francisco, 1998), 282.

⁵⁵ *Ibid.*, 283.

In the gospel, the most manifest and decisive part in the Bible about Christ's teachings on becoming a disciple is Luke 14:25-33.

Now great multitudes went with Him. And He turned and said to them, 'If anyone comes to Me and does not hate his father and mother, wife and children, brothers and sisters, yes, and his own life also, he cannot be My disciple. And whoever does not bear his cross and come after Me cannot be My disciple.' For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it— lest, after he has laid the foundation, and is not able to finish, all who see it begin to mock him, saying, 'This man began to build and was not able to finish'? Or what king, going to make war against another king, does not sit down first and consider whether he is able with ten thousand to meet him who comes against him with twenty thousand? Or else, while the other is still a great way off, he sends a delegation and asks conditions of peace. So likewise, whoever of you does not forsake all that he has cannot be My disciple.

The key to understanding such passages is to know not only the context but also to whom Jesus is speaking. Here, He is speaking to the large crowds, a multitude of people that were made up primarily of unbelievers, and He is talking about how to become a disciple or believer. In the Bible, we were told that everywhere Jesus went throughout his public ministry, He drew large crowds (Matt 8:1, 12:46, 13:1-2, Mark 1:33, 2:2, 3:7-9, etc.). Our assumption is that most people in the crowds were not disciples, though there were already some. Willard said that the gospel writers tell that the purpose of Jesus' ministry was to reach them and see them become disciples.⁵⁶ In Matthew 9:36-38 said: "But when He saw the multitudes, He was moved with compassion for them, because they were weary and scattered, like sheep having no shepherd." Then He said to His disciples, "The harvest truly is plentiful, but the laborers are few. Therefore pray the Lord of the harvest to send out laborers into His harvest." It

⁵⁶ Willard, *The Divine Conspiracy*, 48.

shows that Jesus is very compassionate to souls of men, but they were like sheep having no shepherd, and His prayer for the harvest begins the process of disciple making.

In Luke 14:25-33, Jesus points out that before becoming His disciple, one must count the cost of what it will mean to follow Him. What is the cost? The answer is in verse 33, “Whoever of you does not forsake all that he has cannot be My disciple.” All must be willing to give up everything to be disciples of Jesus. They must be willing to quit that which is very dear to them, and must come to Him thoroughly weaned from all their comforts. They must be willing to love Christ more than his father, mother and even his own life. They are not sincere to be His disciples unless they love Christ better than anything in this world. Only when a person forsakes all is he totally following Jesus. That is to say that to be a disciple of Jesus is to be a Christian who believes not only to understand that Jesus is Lord who was crucified on the cross to save us, but also to realize that Jesus is the owner of everything, and to decide to live according to His perfect will. Dietrich Bonhoeffer, a German theologian who was martyred by the German Reich during World War II wrote in his book *The Call of Discipleship*, “When Christ calls a man, He bids him come and die.”⁵⁷ Therefore, to be a Christian or disciple of Christ costs something and we need to be willing to pay the price. Unless the pastors and church leaders follow and give up all things for the sake of Christ, they will not be able to produce true and faithful disciples of Christ. Discipleship must begin from the top!

Go and Make Disciples.

After knowing the meaning of disciple, it is now our concern to go and make disciples as commanded by Jesus Christ. To make a disciple is a process of seeing people

⁵⁷ Dietrich Bonhoeffer, *The Cost of Discipleship* (New York: Touchstone, 1995), 89.

come to faith in Christ, grow in relationship with Him, then being equipped to go back and help other people repeat the same process. Churches have indoor activities, but the preaching of the gospel in this context cannot be done unless we go and do it outside. It could be outside the country, outside our home, or outside the church. In 1999, I was sent to Jerusalem to scout the place and look for mission opportunity. In 2006, I was commissioned to New York to start a new ministry. As we go, we are expected to communicate the message of Jesus Christ to the lost world. We are to encourage people to submit to the Lordship of Christ, and show them what the disciples of Jesus look like with our own lives and testimonies. In modern time, we can use the internet to disciple a new believer who has made a commitment to Christ. Many people are seeking answers to questions in life, and the church should maximize the use of the internet which is more convenient and accessible to find those answers. WIN-NY is currently involved in a project called “John 3:16” wherein Bible Study and discipleship training are being conducted weekly to more than 50 people from different parts of the world such as, Israel, Philippines, Dubai, Saudi Arabia, Hong Kong, Singapore, Australia, and Europe using Skype, dubbed “skypleship.”

How did Jesus start making disciples? Christian leaders should understand that the key to our discipleship process today is to follow the method of Jesus. Mike Murdock in his book *The Leadership Secrets of Jesus* said that Jesus went where the people were.⁵⁸ He went to the marketplace, to the boats of the fishermen, to the synagogues, to the homes of the people, in different regions of the land of Judea, Galilee, and everywhere. He willingly walked into the lives of those who needed Him. As He travelled in various

⁵⁸ Mike Murdock, *The Leadership Secrets of Jesus* (Denton, TX: Wisdom International, 1996), 19.

places, Jesus preached the word, taught the people, and healed the sick. He did this through obedience to His Father in heaven. To follow the steps of Jesus, let us outline some ways Jesus made disciples.

First, Jesus preached to the crowd. We must keep in mind that making disciples included evangelism in a large-group context, because one must first become a disciple or believer. This was the goal of Jesus with the crowd. In Luke 14:25-33, He called the crowd to make a personal decision to become His disciples. As He preached, the evidence that one had become disciple was that he or she came out of the crowd and called Jesus “Lord.” In church works we call it soul-winning, thus making an effort to lead a soul to Christ. This means we have to approach people we do not know, and must be willing to take the risk of getting to know them, and somehow share with them the gospel of Christ. The gospel is about His life, death and resurrection expressed in the Bible (1 Cor. 15:1-4). Many people are ashamed to do this; while others are scared to do so, especially in the nations where Christianity is not welcome. Here in America, let us use the freedom that God gave us to evangelize the immigrants from other nations to bring them into the saving knowledge of Christ. The Apostle Paul said, “Even though I am a free man with no master, I have become a slave to all people to bring many to Christ” (1 Cor. 9:19). No matter what, we are called to be witnesses of our faith to a watching world. The early Disciples of Christ were so motivated for winning souls that they gave up even their lives to that cause.

Second, Jesus focused and trained the small group. To those who believed, Jesus poured His life into that group, just a small group of twelve, whom He has called. Mark 3:14 said, “Then He appointed twelve, that they might be with Him and that He might

send them out to preach.” As He shifted His ministry from crowds to a small group, Jesus built relationships with them, to prepare them as apostles for their leadership ministry in the church. So, with this small band of believers, He pursued discipleship training. He taught them and gave them assignments, sharing with them his daily life. In some passages, we see Jesus used parables as a means of illustrating profound divine truths to the crowds. But He interpreted the meaning of the parables only with His disciples as part of their training and nurturing (Matt 13:1-17, [Parable of the Soil]). Even the early church met in small or medium sized groups in a house. Acts 2:46 said, “They broke bread in their homes and ate together with glad and sincere hearts.” They built relationships with one another. When Paul grew in his faith and became a matured believer, he went to many places preaching the word and teaching the disciples “publicly and from house to house” (Acts 20:20). According to the book of Acts, the early Christians came together in the private homes of individuals. And for almost three hundred years the disciples met in homes, not in facilities constructed specifically for church meetings.⁵⁹ Thus, these house-churches or cell groups in this project follow the New Testament pattern where members meet in houses during the weekdays.

Third, Jesus released them to make other disciples. At the end of his mission on earth, Jesus commanded the disciples to “go and make disciples of all nations.” So, after coaching, equipping, and training His disciples, He released them like an army on a community. He did not focus on gathering a crowd out of the community alone, but rather on releasing a group of disciples who can make disciples like Him. We have to look at and follow this pattern. It is good to convert people to faith, but it is better to

⁵⁹ Malphurs, *Strategic Disciple Making*, 69.

make them disciples ready to produce fruits. The model is that, Jesus first shared the gospel to the people or crowd. Those that accepted Him and His message became connected unto Him. As they were connected, He trained them in a simple house for the ministry. Finally, He released them ready to make another disciple.

The early church followed the same pattern. They shared who Jesus was, as they gathered in the temple and from house to house. The church grew in number, they trained those who had accepted Jesus for ministry, and finally they released them to go out and make disciples on their own. Actually, they were scattered to various places because of persecution, but equipped and ready to share Jesus with others (Acts 8). Paul followed the same pattern with Timothy as we can see in his epistle to this young pastor saying, “And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also” (2 Timothy 2:2). We should not be conscious about the number of our church’s members and how many come every Sunday, but how many of our people are connected with us, and helping others to know Jesus Christ. Our goal is to develop relationships with people and train as many as we can, and ask ourselves how many of our people are willing and able to share their faith to others.

Baptize and teach them.

After studying the main verb and its object, “make disciples,” it is important to examine the other two other commands in Matthew 28:18-20, “baptize” and “teach.” Malphurs said that they are participles of means; the means by which the disciples were to make disciples was to baptize and then to teach them all that Jesus has commanded.⁶⁰ It gives us idea that the two participles provide us the manner of how to grow and mature

⁶⁰ Malphurs, *Strategic Disciple Making*, 88.

the newly convert disciples. The way the church makes disciples involves incorporating them into the church as part of the body of Christ and into a local church. They are to be baptized in the name of the Father, and of the Son and of the Holy Spirit. In the New Testament, baptism is mentioned in several passages: (Acts 2:38; 8:12, 16, 36, 38; 9:18; 10:48; 16:15, 33; 19:5; 22:16). In these passages, as Malphurs says, baptism is closely associated with the proclamation of the Word and immediately after the conversion to Christ.⁶¹ It is a public means or activity that identified the new disciples with Jesus Christ and His body, the Church. Wayne Grudem notes that baptism is the sign of entrance into the body of Christ, the Church.⁶² The author believes that baptism is a demonstration of the new believer's faith in Christ. Anyone can say he is a Christian, but submission to water baptism determines his faith and total surrender to Christ.

Baptism is a serious business in the church, because it could mean rejection by the family, colleagues, and even resulting in the loss of life in a country where Christianity is not allowed. The gospel of Mark 16:16 says, "He who believes and is baptized will be saved; but he who does not believe will be condemned." It shows that the commission of Christ contains not only truth, encouragement and precepts, but also warnings.⁶³ Therefore, baptism is closely associated with discipleship training because it identifies the newly converted not only to the church but also to Jesus Christ. It is our assumption that each individual who receives the gospel is able to clearly understand the gospel of Jesus and the spiritual significance of water baptism.

⁶¹ Ibid., 161.

⁶² Grudem, *Systematic Theology*, 984.

⁶³ Matthew Henry, *Commentary on Matthew*, <http://www.biblestudytools.com/commentaries/matthew-henry-concise/matthew/15.html>, accessed December 15, 2013.

Finally, to “teach them to observe all things that I have commanded you” is not only for the new disciples but also to all disciples and members of all churches. Everyone needs teaching in order to grow in the knowledge of Christ. The process keeps going to the disciplined believers. Luke also addressed the importance of teaching: (Acts 2:42; 5:25, 28; 15:35; 18:11, 28:31). The object of the teaching is not simply for the sake of knowledge or to satisfy curiosity. “Effective teaching results in a transformed life or a maturing disciple believer,” Malphurs declares.⁶⁴ Potential workers and leaders must be taught effectively and consistently to live the teachings of Jesus Christ. This may cause them to grow themselves and become spiritual fathers or mentors to new disciples.

Walter H. Norvell writes in his article entitled “The Great Commission Imperative of Teaching,” Christianity is a teaching religion, and it is rooted in God’s revelation.⁶⁵ Revelation is God’s self-disclosure to us who could not know Him or find Him without such self-disclosure. He said further that baptizing and teaching are a “partner phrase” to support the main command “make disciples.” It means by baptizing and through teaching, we make disciples. Though men are not saved through baptism and by the teaching process, the teaching ministry prepares men for a deeper relationship with God and his people. Jesus was a master teacher. He educated those He mentored, and it takes time, energy and great patience when He did that.⁶⁶

He taught them about prayer (Matthew 26:36-46), heaven (John 14:2-4), hell (Luke 16:20-31), the kingdom of God (Matthew 13), and about His purpose, plan, giving,

⁶⁴ Malphurs, *Strategic Disciple Making*, 162.

⁶⁵ Walter H. Norvell, “The Great Commission Imperative of Teaching: Why Christian Education Should Be On the Cutting Edge of the Church’s Mission Today,” *Journal for Baptist Theology and Ministry* 1, no. 2 (Fall 2003): 94-106.

⁶⁶ Murdock, *Leadership Secrets of Jesus*, 81.

and relationships. He taught in the temple, synagogues, and in the villages. Teaching should be the forefront of the mission of all churches today and always. The focus of our teaching in the cell group, Bible Study, evangelism, and the pulpit must be on Jesus Christ who saves us, and on the life-changing encounters with Him, because that attention will bring us to our allegiance to the Great Commission of Christ.

I am with You Always

The third and final statement of Jesus in the Great commission is, “I am with you always, even to the end of the age.” Amen (Matt 28: 20). Jesus was surrounded by the eleven disciples, and He just told them that all authority has been given to Him in heaven and on earth. They prostrate themselves before Him, because they have become fully aware that He who is in their midst is the Lord of heaven and earth. The Father has given to the Son “all power and authority” including the coming judgment of the world at the end of the age. John added this in his narrative saying, “For the Father judges no one, but has committed all judgment to the Son” (John 5:22). Wayne Grudem states that for this reason, in our relationship to Jesus, our purpose as a church is to worship Him.⁶⁷ Worship in the church is not merely a preparation for something else; it is in itself fulfilling the major purpose of the church with the Lord.

Though Jesus ascended to heaven, He will be with us always, even to the very end of the age. Jesus knew that the great endeavor of bringing the gospel to all nations would not be a human accomplishment alone, but with the help of God. He promised that He will continue to be close to his disciples in order to support and encourage them. With His coming to be “God with us,” as George Ladd proclaimed, “a new age had dawned, and

⁶⁷ Grudem, *Systematic Theology*, 867.

era characterized by the presence of the risen Christ, and nothing can ever be the same again.”⁶⁸ The presence of Christ among His followers is the reality which unifies us to introduce Him into the world.

Jesus is with us, our Emmanuel, even though we are alone, or with our cell group, with our church or anywhere. He wants us to know that He will not abandon us in the difficult aspects of life, ministry and discipleship. When I came to New York in May 2006, I was alone, but I knew the great promise that He will never leave me nor forsake me. Today I am surrounded by His people in this city serving Him day and night. Jesus is faithful to His promise that He is Emmanuel, God is with us. We can count on His presence when we are in a distant land even in the midst of hostilities, or in a foreign land where missionaries are off-limits. He is in control of all the nations, and is sending His disciples to them with the message of eternal life. The truth of Jesus’ omnipresence is good news because it assures us that no matter what God calls us to do or what happen in our lives, He will be there with us. He will never leave nor forsake us.

In Figure 1, this illustration shows the process of the Great Commission that begins from going to all the nations in all directions, and making disciples. The process of discipleship involved two things, baptizing and teaching. The promise is clear; He will be with us even to the end of the age.

⁶⁸ Ladd, *A Theology of the New Testament*, 228.

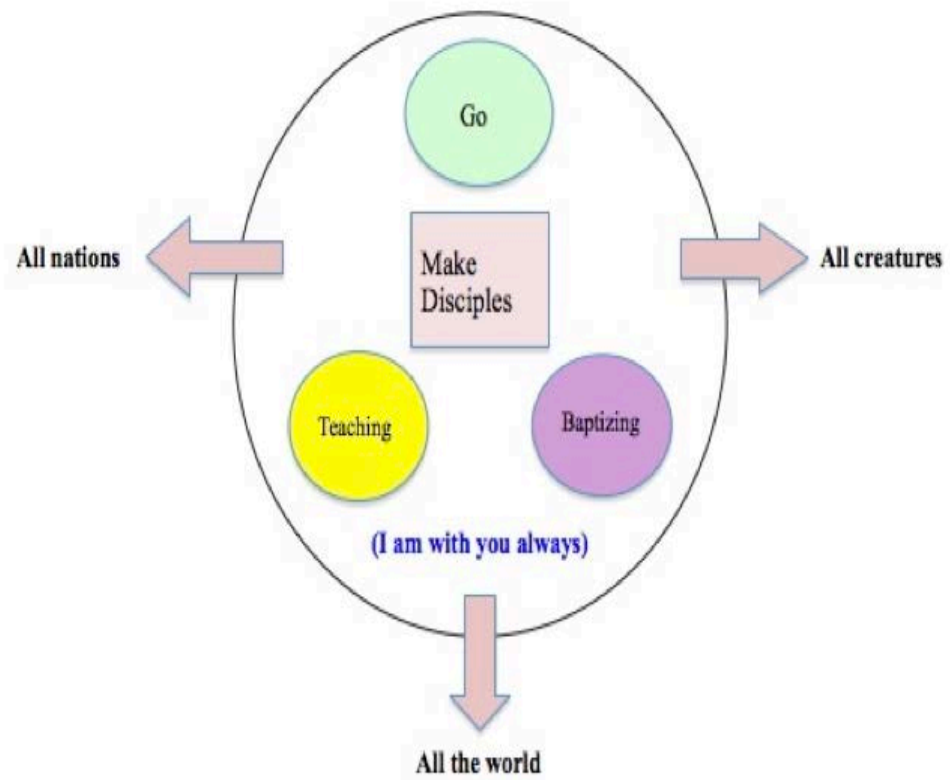


Figure 1: The Great Commission of Christ

CHAPTER 3

THE SERVANT LEADERSHIP

The Great Commission is the basis of this paper for leadership, and we are commanded by Jesus to fulfill this command. However, in order to attain the goal of mission, there should be a process by which Jesus tells His disciples. We need to be nurtured and matured until we are ready to go and proclaim the gospel and lead others to Christ. So, our understanding of Christian leadership must properly continue from theological to practical application. Though there are several concepts in spiritual maturity, this study will pay attention to servanthood or servant leadership. Before Jesus sent the disciples, He showed them that to be great in the kingdom of God is to be the servant of all. I remembered during my early days in Jerusalem, most of the church members were caregivers. As pastor of the church, there are times that I could not relate to their conversation, and did not understand what they were talking about. When the time came that I had the opportunity to do caregiving work, I had learned the language of the people. I learned to serve the way caregiver serve the needy and the elderly. This research on leadership will not be seen as status in life, but rather service. It will focus on servant leadership with emphasis on the behavior of leaders and the descriptions of what the servant leaders do. My prayer is that more servants should emerge as leaders, and more leaders should serve.

The Servant Leaders

What does it mean for the church leaders to imitate Jesus when He took the role of a servant to others? Ted W. Engstrom writes in his book *The Making of a Christian Leader* that any study of Christian leadership is incomplete unless the life of Christ is studied.⁶⁹ This is because Jesus showed the perfect model of a servant-leader on earth, though Master of all. Jesus has a very different leadership strategy and His style is totally different from the secular one. This study will focus on Mark 10:35-45 where Jesus provides great information on servant leadership, and several characteristics that identify the servant leaders:

Then James and John, the sons of Zebedee, came to Him, saying, 'Teacher, we want You to do for us whatever we ask.' And He said to them, 'What do you want Me to do for you?' They said to Him, 'Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory.' But Jesus said to them, 'You do not know what you ask. Are you able to drink the cup that I drink, and be baptized with the baptism that I am baptized with?' They said to Him, 'We are able.' So Jesus said to them, 'You will indeed drink the cup that I drink, and with the baptism I am baptized with you will be baptized; but to sit on My right hand and on My left is not Mine to give, but it is for those for whom it is prepared.' And when the ten heard it, they began to be greatly displeased with James and John. But Jesus called them to Himself and said to them, 'You know that those who are considered rulers over the Gentiles lord it over them, and their great ones exercise authority over them. Yet it shall not be so among you; but whoever desires to become great among you shall be your servant. And whoever of you desires to be first shall be slave of all. For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many' (Mark 10:35-45).

Robert K. Greenleaf, known as the founder of the modern servant leadership movement and the Greenleaf Center for Servant Leadership, an international non-profit organization that serves individuals and organizations seeking to be better servant leaders, states in his book *Servant Leadership*, "There is a growing awareness and

⁶⁹ Ted W. Engstrom, *The Making of a Christian Leader* (Grand Rapids, MI: Zondervan, 1976), 37.

consciousness of it around the world.”⁷⁰ His book shows that in our time, many people agreed that the self-sacrifice leadership concept has received much attention in the recent years. James A. Autry in his book *The Servant Leader* declares, “The subject of spirituality and work is increasing in popularity, and it is certainly one of the philosophical bases of servant leadership, but there is too often the tendency to think that ‘feeling spiritual’ is all there is to it.”⁷¹ It is true that some people may think that the concept of servant-leadership is too spiritual; nevertheless, the actions and the undertakings of the servant leader will determine its true meaning. Paul Cedar’s *Strength in Servant Leadership* states, “Every Christian involved in any vocation or responsibility of leadership has to be a servant leader; a leader who serves as Jesus served.”⁷² When Jesus used the term servant in His idea of leadership, servanthood was equal to greatness, and it can inspire others. Yet, this idea is something that is not attractive to many people. In fact, the goal of many leaders is to secure first their own comfort, and not to seek the benefits of the others. But to become a servant is His requirement for those who want to lead in His kingdom. The Bible is very clear that the kingdom of God is a community of redeemed people, and they are called to serve each other.

The Leader’s Personal Ambition

In the above story, let us divide it into two parts, one on leader’s personal ambition, and leader’s self-sacrificial work. The story states that James and John

⁷⁰ Robert K. Greenleaf, *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness* (Mahwah, NJ: Paulist Press, 2002), 2.

⁷¹ James A. Autry, *The Servant Leader* (Roseville, CA: Prima Publishing, 2001), 1.

⁷² Paul Cedar, *Strength in Servant Leadership* (Waco, TX: Word, 1987), 27.

approach Jesus asking that they be allowed to sit with Him in the highest positions of His coming kingdom.

‘Teacher, we want You to do for us whatever we ask.’ And He said to them, ‘What do you want Me to do for you?’ They said to Him, ‘Grant us that we may sit, one on Your right hand and the other on Your left, in Your glory.’ But Jesus said to them, ‘You do not know what you ask. Are you able to drink the cup that I drink, and be baptized with the baptism that I am baptized with?’ (Mark 10: 35-38).

In Matthew 20:20, it is the mother of James and John who came to Jesus in which she petitions to let her sons sit with him in His kingdom. Francis J. Moloney says in his book *The Gospel of Mark: A Commentary*, “They wish to hold the two most important places of authority, after Jesus himself, when he comes to establish his ‘glory’ in Jerusalem.”⁷³ It means they would share intimately in the power and have influence upon the establishment of the messianic rule they imagine Jesus will initiate. Yet despite the continual declaration of His coming suffering and crucifixion (Mark 8:31-33), the disciples are still thinking that when Jesus gets to Jerusalem, He will establish a political kingdom.

What made them think that they could ask for such things? Is there anything wrong to aspire for such a position? Is ambition all it takes to be a great leader? The truth is, ambition is an essential element of success and is universal among effective leaders. Ambition is good; it is the driving force of a person to rise every time he falls. However, when a person holds his ambition to the extreme, in the absence of other Christian virtues, it can be destructive and a real obstacle to success. David Yonggi Cho states in

⁷³ Francis J. Moloney, *The Gospel of Mark: A Commentary* (Grand Rapids, MI: Baker Publishing, 2002), 205.

his book *Successful Home Cell Group*, “Personal ambition is a key to disaster.”⁷⁴ The selfish and ambitious leader will not attain high success but great failure. He states further that, “Ambition makes a person too confident in himself, with a hidden goal to become a famous and successful person.”⁷⁵ Henry Blackbary’s *Spiritual Leadership* says, “There is no more worthy ambition than to achieve God’s will for one’s life.”⁷⁶ If the leader’s sincere ambition is to be the Lord’s servant, proclaim the gospel to the nations that many will believe and glorify the Lord, I do not see anything wrong with that.

Oswald Sanders defines ambition as “campaigning for promotion.”⁷⁷ It suggests that the phrase means a variety of elements: social visibility and approval, popularity, peer recognition, the exercise of authority over others. In any case, when a person works with someone else who has convinced himself that he is the best, he finds ways to let others approve of him. These ambitious people enjoy the hand clap and praises of others, and the power that comes from authority. For this reason, most Christian leaders are uncertain toward ambition. Robert Schnase notes in his book *Ambition in Ministry*: “Most pastors would not want their peers to describe them as ambitious. Yet, most pastors would not enjoy being described as unambitious.”⁷⁸ Our question is whether ambition is something to be ashamed of or something to be embraced? If ambition can be either good or bad, what distinguishes godly ambition from evil ambition?

⁷⁴ Cho, *Successful Home Cell Group*, 1.

⁷⁵ Ibid., 4.

⁷⁶ Henry Blackaby, *Spiritual Leadership: Moving People on to God’s Agenda* (Nashville, TN: B&H Publishing), 355.

⁷⁷ Oswald Sanders, *Spiritual Leadership* (Chicago: Moody, 2007), 15.

⁷⁸ Robert Schnase, *Ambition in Ministry: Our Spiritual Struggle with Success, Achievement, and Competition* (Nashville, TN: Abingdon Press, 1993), 18.

The Godly Ambition

World missions, church planting, cell multiplications, and ministries at the churches are built up by people with vision, passion for Christ, energies, and ambitions. They have been taught that with such a positive attitude about ambition, it is wrong to think that ambition is incompatible with a life of achievement and success. There are principles we can learn and apply for exercising ambition in an honorable and godly way. For all the negative news about ambition, we may still find hope that ambition can be reconciled with godly character. When I was studying at the seminary in the Philippines, my ambition then was to pioneer a church in Jerusalem and from there expand the mission to Europe and other parts of the world. When my church—Word International Ministries—commissioned me to New York, my next ambition or plan was to expand the church to Massachusetts and Connecticut, and other states in New England.

I believe that ambition can be wrong if it is infected with self-interest. In doing ministry, one has to examine his own passion in life. He has to answer this question honestly: What is your passion in life that you want to do and excel? In case of the twin sons of Zebedee, John and James, scholars have different opinions how to treat this special request. Alfred Edersheim in his book *The Life and Times of Jesus the Messiah* says two things: first, the two disciples might have fallen into temptations. In one story, we saw James and John asking Jesus to call down fire from heaven to consume the Samaritans who would not receive Jesus. In reply, Jesus said to them, “You do not know what manner of spirit you are of” (Luke 9:54-55). In another story, we saw John had forbidden one to cast out devils because he followed not with them, but Jesus rebuked them (Mark 9:38-39). Edersheim states that the same spirit had now prompted James and

John together with their mother to make such a great request.⁷⁹ On the other hand, if we will look at the faith and allegiance of the twin brothers to Christ, our eyes can see passion, religious desire, and ambition to be nearest to Him, an intense demonstration of faith and absolutely of love almost sublime.⁸⁰ From the narrative of the Bible, we can see that both James and John spent their lives serving the Lord. James was murdered by Herod (Acts 12:2), while John was exiled to the island of Patmos for following Christ (Rev. 1:1). Then Jesus pointed them to the true meaning of the highest position in the kingdom of God, and the nearest place in God's throne, "to be the slave of all." Giving Himself as example, Jesus said, "For even the Son of Man did not come to be served, but to serve, and to give His life a ransom for many" (Mark 10: 45).

It may also be true to some of us today! As Christ's followers, the intent here is to rearrange our ambition in life. If we want to be famous by using the name of Christ, that must be out. If we came to America because we want to work and earn more money for our future, that must be changed. We cannot serve God and money. It is true that we need money, but do not fail to recognize that the ultimate vision is to do the Great commission using our earnings for Christ. In Phil. 1:21, Paul said, "For to me, to live is Christ, and to die is gain." In doing our ministry, the most crucial question to be asked is not, "What are you doing?" but "Why are you doing this?" Christians should not be sidetracked on earthly accomplishment that we are so focused on numbers, possessions, achievements, and performances. Paul was so passionate about spreading the gospel for some reason, he was in love with the Lord and had desired to be with Him in eternity.

⁷⁹ Alfred Edersheim, *The Life and Times of Jesus the Messiah* (Grand Rapids, MI: Wm. B. Eerdmans, 1979), 346.

⁸⁰ Ibid.

The Worldly Ambition

In Mark 10:42-43, Jesus addressed the desires and ambitions of the disciples for power and prestige. He commented on the nature of worldly power, the kind of power that will soon crucify Him, a complete opposite to the expression of power and strength of the kingdom of God. He told them that the Gentile rulers “empower” and “tyrannize” the people. These men in authority rely on the practice of persuading people to do something by using their force or threat. They control their subordinates to maintain their dominance and privileges which are exclusive only to a particular individual and groups of people. Edersheim said that it was a giant contrast to the principles of the Lord in service.⁸¹ For this reason, Jesus said to the disciple, “But among you it will be different. Whoever wants to be a leader among you must be your servant.” It means seeking not to become great through service, but the greatness of service. Matt Skinner’s *Commentary on Mark* said, “The greatness among the followers of Jesus of Nazareth is measured by their ability to live as servants and slaves, even if that life means suffering oppression at the hands of those who wield power.”⁸² To serve others and become a servant of all is the greatest things we can do in the kingdom of God. This must be our highest ambition in life.

In his first epistle, Peter reminded the leaders of the scattered churches that they have no power to rule over their congregations. In fact, they are witnesses of Christ’s sufferings, a privilege of all believers to partake of the glory that shall be revealed.⁸³

⁸¹ Edersheim, *Life and Times of Jesus the Messiah*, 347.

⁸² Matt Skinner, *Commentary on Mark 10:35-45*, http://www.workingpreacher.org/preaching.aspx?commentary_id=435, accessed December 15, 2013.

⁸³ Joel B. Green, *1 Peter: Two Horizons* (Grand Rapids, MI: Wm. B. Eerdmans, 2007), 160.

Today, immigrants from many parts of the world can be seen and felt. They need to be loved, protected, and helped. Peter echoed the teaching of Christ for saying, “Shepherd the flock of God which is among you, serving as overseers, not by compulsion but willingly, not for dishonest gain but eagerly; nor as being lords over those entrusted to you, but being examples to the flock” (1 Peter 5:2-3). We should not look down on them, but let them feel that God loves them, God is concerned with their situation, and He is interested in their lives.

Finally, our ambition to be successful can be attained even without disintegrating the purity of our souls. Despite the negative connotation of ambition and its being associated with ruthlessness, greed, and personal desire, our ambition to know God and to love our fellowmen is good for progress. Our good ambition is based on the ethics and values of the leadership founded on biblical principles. The goal of Christ’s disciples in life is to aim higher, pursuing their call, the glory of the risen Christ, aim to grow in the grace of the Lord that makes death an act of worship and a welcome into eternity with Christ.

The Leader’s Self-Sacrifice

Our gospel narrative said that Jesus replied to the request of James and John, reiterating that violence and death await Him in Jerusalem, a role of a servant leader that should be learned, self-sacrifice. Yet, many Christian leaders still worked under carnal ideas regarding ministries. They really had no idea what it would take to be great in the Lord’s kingdom. In the process, the twin brothers were indeed faithful followers of the Lord. James did die a martyr’s death (Acts 12:2), while John was put in exile on Patmos (Rev. 1:9). Robert Greenleaf said, “Leadership was bestowed upon a man who was by nature a servant. Leader was servant first because that was what he was, deep down

inside.”⁸⁴ Serving God is not because someone is doing it passionately and you have been encouraged to do the same. The servant leader is doing the work in times of success and failure, even when everyone had already fallen but you are still standing for the love of Christ. Sander says, “Honor and rank is for those who have prepared themselves for it, and worked very hard to get it.”⁸⁵ Spiritual leadership for Jesus is God’s sovereign will to those to whom He had prepared them, so that God’s own selection gives great confidence to them. In today’s world, life is becoming more and more complex, and the world needs to see more effective and qualified servant leaders.

The Bible said that when the ten disciples heard the request, they began to be angry with James and John. It appears that if Jesus granted their request, this would make the twins the rulers over all the rest of them. John Maxwell said that our attitude is our most important asset.⁸⁶ Our character may not be the asset that makes us a great leader, but without good character, we will never reach our potential. Paul Hersey states in his book *The Situational Leader* that it is not enough for leaders to get a job done, “but they also need to build continuing cooperation.”⁸⁷ Our initial reaction in time of conflict determines our true personality. Are we out of control when the problems arise or calm and relaxed? In this case, we can see the importance of relationship with fellow believers even in times of conflict and misunderstanding.

Jesus spoke of two concepts of leadership in this passage, and He asked His disciples to think about how the leaders of the kingdom of this world use their positions

⁸⁴ Greenleaf, *Servant Leadership*, 7.

⁸⁵ Sanders, *Spiritual Leadership*, 22.

⁸⁶ Maxwell, *Developing the Leader Within You*, 98.

⁸⁷ Paul Hersey, *The Situational Leader* (New York: Warner Books, 1984), 18.

and authority to meet their own selfish needs rather than the needs of the people. God expects from the Christian leaders that just as Jesus came as a servant, His followers will become servants and maintain good relationships with others. In this model of servant leadership, the author regards it as the best way to bring the leaders to a greater level of commitment, even to higher leadership effectiveness. As we study it further, the two most important factors for effective leadership development in servant leadership will be explored: relationship and succession.

Relationship Factor

Relationships are important in understanding the servant leadership model. Building long-lasting relationships with people matters to Jesus. It is not easy to separate this relationship from His teaching with His disciples and followers. Some passages show that Jesus is more likely acting as a friend than a teacher. In Luke 12:4, “And I say to you, My friends, do not be afraid of those who kill the body, and after that have no more that they can do.” Jesus addressed his followers as friends, as He prepared them for their future ministry. Even in the Old Testament, God manifested this aspect of relationship with His chosen servants. “But you, Israel, are My servant, Jacob whom I have chosen, the descendants of Abraham My friend (Isaiah 41:8). It shows that God had shared His inner-self and communicated it with Abraham, involving him and his descendants in His plan. Dean Sherman in his book *Relationships* states, “If we do not take the time to understand how God designed us to operate in relationships, we are not ready to live in society, and we are definitely not ready to minister to its needs.”⁸⁸ This knowledge of

⁸⁸ Dean Sherman, *Relationships* (Seattle: YWAM Publishing, 2003), 13.

how God that created us to operate in relationships is contained in a simple principle laid out for us in His holy book, the Bible.

In mostly immigrant membership churches like WIN-NY where people come from different parts of the world, with different family backgrounds, upbringing, and education, building relationships with each other is what matters most. We can improve or destroy our ministry by the actions we take and the behaviors we exhibit. No matter how highly educated or well experienced we are, if we cannot work well with others, we will never accomplish our goal and mission both in life and in ministry. Effective work relationships form the foundation for success and satisfaction with our ministerial works.

One of the former leaders in our church earned a reputation for not working well with other fellow-leaders. She always came very late to meetings, and she is known for soliciting data and used it to find fault, blame others, and make other members faulty “in a silent mode.” She became one of the leaders because of a seniority qualification, actively participating in church activities in the first two years. But later the fire diminished, and she started acting like an important person. She always identified problems, but never suggested solutions. She even caused conflict and misunderstanding between the pastor and some members that are related to her. The pastor had tried to talk with her, help to change her ways, and even told her not to abuse the grace of God, but to no avail. However, when she announced that she wanted to step down from the ministry and move to other church because of some personal and family problems, not a single leader suggested that the church take action to convince her to stay. In this situation, she had ruined her relationship with other fellow workers.⁸⁹

⁸⁹ This is a true and real-life testimony and experience of the author, as the pastor of the WIN-NY church.

How do Christian leaders build relationships with the church members? The good news is there are many ways we can build good relationships with people as we work not only in the church but also in our homes and workplaces. James A. Autry's *The Servant Leader* has offered five ways⁹⁰ that will move leaders toward an unswerving attitude of service, thus toward the most meaningful expression of our spirituality at work.

First is to focus on our *authenticity*. It simply means be who we are, and hold to the same values in whatever role you have. Being authentic is knowing yourself first, and then being yourself. Paul said in Philippians 2:5-7,

Let this mind be in you which was also in Christ Jesus, who, being in the form of God, did not consider it robbery to be equal with God, but made Himself of no reputation, taking the form of a bondservant, and coming in the likeness of men.

Paul sets forth the Lord Jesus as the supreme example of lowliness of mind and unselfish consideration of others. Christ's repeated teaching on humility proves how difficult it is for the human heart to understand humility. Much of the ugly division, power struggles, and wounded feelings in many churches occurred because people are not truly humble and authentic servants. In his book *Why Leaders Ca not Lead*, Warren Bennis posits, "True leaders work to gain the trust of their constituents, communicate their vision lucidly, and thus involve everyone in the processes of change."⁹¹ The truth is, only authentic leaders can do this noble work. The opposite of authentic is counterfeit, superficial, or fake. They are people who are not true to themselves and to others. When Jesus announced at the Last Supper that one of the twelve would betray Him, no one can tell who he is. "Lord, is it I?" (Matthew 26:22), while others asked, "Lord, who is it?"

⁹⁰ Autry, *The Servant Leader*, 10.

⁹¹ Warren Bennis, *Why Leaders Ca not Lead* (San Francisco: Jossey-Bass, 1989), 30.

(John 13:25) Judas was a great fake, moving and walking with Jesus for three years, yet no one had dared to tell that he was an unreal person. He can hide his real personality to men, but not to Jesus. He knows what goes on in Christians' hearts, but more than that, He knows what goes on in the hearts of unregenerate people. Therefore, in all of our relationships with brethren in the church and fellow-workers, wherever we are, be authentic in dealing with people.

The second is *vulnerability*. It means being honest with your feelings in the context of your work; being open with your doubts and fears and concerns about an idea; being able to admit mistakes openly, especially with your fellow leaders. The sign of vulnerability is simply saying, "I was wrong!" when we are indeed wrong. Some people think that their power comes from their ability to maintain control. To the contrary, our power and ability comes from realizing that we cannot be in control and that we must depend on others. Kenneth Gangel in his book *Team Leadership in Christian Ministry* has included vulnerability in leadership as behavior that reduces conflict in the church. "If you as a church leader make a mistake that causes hurt feelings, admit it and confront the aftereffect head on."⁹² There are times that it is really hard to approach people when misunderstandings arise in the church, but the leader has to stand and admit if he realized that it was his mistake. To be vulnerable does not mean being weak, but it implies the courage to be yourself. A leader has great influence over the church and people, and may not realize the power he has over them. These are important things to be on the lookout for that if not checked, could be seedbeds for failure. In all of these, the servant leader

⁹² Kenneth Gangel, *Team Leadership in Christian Ministry* (Chicago: Moody Press, 1997), 200.

must surround himself with godly people, fellow leaders, or even someone that can share his deepest struggles in life.

The third is *acceptance*. Acceptance is more important than approval. Duane Elmer's *Cross-Cultural Servanthood* notes, "Acceptance is the ability to communicate value, worth and esteem to another person."⁹³ It does not imply that we accept everyone's ideas without critical analysis, but we accept the ideas as valid for discussion and review. It also means that you accept and embrace disagreement as a human part of the process of work. Robert Greenleaf says, "The servant always accepts and empathizes, never rejects, but requires tolerance of imperfection."⁹⁴ If we are to express our spirituality, if we are to achieve the goal of servant leadership, then we must abandon any dualistic notion of winners and losers, but rather on win-win situations. In a workplace environment like church and cell groups, made up of various personality types, each may complement or conflict with others. The truth is that when people in a certain workplace participate together, they can all win, and nobody has to lose. One of the best ways to promote teamwork is to encourage everyone to accept one another for their differences. Encouraging acceptance of other people is a more complex task than simply saying this is what should be done. Jesus knew that every person contains potential. He never eliminates someone just because of their past. For this reason, we have to embrace the conflict that we had with people and God, and replace it with His love and acceptance of all type of personality so it may overflow to those around us.

⁹³ Duane Elmer, *Cross-Cultural Servanthood* (Downers Grove, IL: InterVarsity Press, 2006), 58.

⁹⁴ Greenleaf, *Servant Leadership*, 21.

The fourth is being *present* and *available*. Being present is not just being here or there physically, but being available at all times. It means available to yourself as you bring all your values to bear on the work at hand and available to others as you respond to the problems and challenges of others. When people see you remaining calm in the midst of crisis, they become more assured and confident in their own actions; just as when people see you agitated and distracted, they behave the same way, and worry that you might take loose control. When Christ began his ministries, three people can be seen in most of the activities, Peter, James and John (Mark 1:19, 5:37, 9:2, 13:3, 14:33). They not only made their lives available for Christ in the time He needed them, but they were able to hear and witness the most important teachings and events in the life of Christ. When Jesus left and ascended to heaven, they became pillars of the young church in Jerusalem (Gal. 2:9). Today, churches are in need of leaders who will make themselves available not only to their members, but also to God's call. We may be faithful and obedient to His word, humble and submissive to our leaders, but if we are preoccupied with others things in time of need, we cannot be effective leaders. God wants leaders that would walk with Him, listen to His voice, obey His Word and carry out His plan on earth, especially during times that need them the most.

Fifth and last, is our *usefulness*. Usefulness, the fundamental concept of being of service to others is very important. One way of doing this is to become a resource for your people; to assure that people get the resources they need to do the job. Servant leadership is not about controlling people; it is about caring for people and being a useful resource for people. It is not about being boss, but being present and available in time of need. It is less concerned with talking but with creating a place where people can do good

work, find meaning in their work, and can bring their spirits to work. Jesus used several parables to illustrate the importance of being a useful servant in the kingdom of God. In the parable of the talents, one servant received five, another two, and the other one talent, according to his own ability (Matthew 25:15). The first two servants made 100 percent profit, but the third one buries the money in the earth and returns the original amount. The profitable stewards are praised and invited to enter into the joy of their Lord. The lazy and fearful servant is scolded and punished. The lesson is that, as we serve our Lord and wait for his glorious return, we cannot become idle or lazy in the work of the Lord. Let us examine how we can be useful and fruitful.

In many churches, people spend time figuring out who has the power and how much power he has. But the true power comes from God and the people. It comes from gaining the trust and support of the people who then give you the power. Power is like love, that the more you give it to others, the more it just seems to flow to you naturally. If you in a leadership position can attain the authenticity, vulnerability, acceptance, presence, and usefulness to become a servant leader, then that is the highest manifestation of your spirituality in the context of work.

Succession Factor.

The second factor of the servant leadership model is succession. It is logical that the servant leadership would place an emphasis on succession planning to encourage its followers' development. A leadership succession strategy is a valuable concept to grow future leaders and to ensure continuous development of an immigrant church membership. Walter Dingman in his article "Servant Leadership's Role in the Succession Planning," states "If the Christian church exists today, it is only because Jesus had

recognized and demonstrated the need to equip followers to become the future leaders.”⁹⁵

If Jesus recognized the need for succession planning in his time, then church leaders also need to recognize this discipleship process today. Oswald Sanders said that one of the perils of leadership is indispensability.⁹⁶ Many leaders cling to authority long after it should have passed to a younger generation; by doing so, the next generation will suffer from leadership culture shock.

The servant leadership model of Walter Dingman’s “Servant Leadership’s Role in the Succession Planning Process” used seven variables that explain the process by which the leader’s behavior manifests itself in the workplace, such as *agápao*-love, humility, altruism, vision, trust, empowerment, and service. This servant leadership model focuses on people rather than the organization. According to James Autry, “succession is the process of finding the right person who will accept; flourish in the servant leadership culture, particularly leaders who demonstrate the capacity to become such leaders themselves.”⁹⁷ Therefore, it is important to establish the right relationship with your fellow leaders, so that he or she can be your most trusted person or successor when the right time comes.

The author believes that leaders have to be trained from the earliest days of the mission work, which if neglected, has done the church an injustice. When I started pioneering the church in Jerusalem, I also began to focus on who would be potential

⁹⁵ Walter W. Dingman, “Servant Leadership’s Role in the Succession Planning” (PhD diss., Regent University, 2007), 135, <http://www.regent.edu/acad/global/publications/ijls/new/vol2iss2/dingmanstone/DingmanStoneV2Is2.pdf>, accessed December 15, 2013.

⁹⁶ Sanders, *Spiritual Leadership*, 157.

⁹⁷ Autry, *The Servant Leader*, 41.

leaders in the future. When I left the country, the church did not suffer a lack of leadership because the newly appointed pastor had been trained well. This situation is also being applied in the church in New York. Note that this study had the limitations of focusing only to WIN-NY and the results are not intended to all churches, but can be used as an example. Though we are only in our seventh years of existence in New York, I intended to include my past experiences in ministerial assignment in Jerusalem, Israel for research purposes. The study was limited to exploring the succession process of leadership rather than looking at successions throughout the organization at all levels. To understand the behavior of servant leadership model, it is necessary to define each of the seven variables, and apply in the ministry.

The first variable is *Agapao-love*. Any duty without the demonstration of love reflects that we do not really treasure the one we serve. Jesus said, “If you love those who love you, what reward will you get? Are not even the tax collectors doing that?” (Matt. 5:46). Kathleen Patterson says in her book *Servant Leadership*, “Servant leadership is based on love.”⁹⁸ Christians that serve God out of obligation indicates that God is not the supreme treasure in their lives. We cannot separate love from service, because serving others is the demonstration of our love. In his book *Be A Leader For God’s Sake*, Bruce E. Winston defines *agape* as “self-sacrificing love that references total commitment even unto death;” while *agapao* is “to love in a social or moral sense, embracing the judgment and the deliberate assent of the will as a matter of principle, duty, and propriety.”⁹⁹ It means *agápao-love* is an act of the servant leader doing the right thing for the right

⁹⁸ Kathleen Patterson and Dirk V. Dierendonck, *Servant Leadership* (New York: Palgrave Macmillan, 2010), 67.

⁹⁹ Bruce E. Winston, *Be a Leader For God’s Sake* (Virginia Beach, VA: Regent University, 2002), 9.

reasons. The servant leader considers each person as a total person with needs, wants, and desires, and should genuinely care for them. The workers are not just flesh and blood who respond to wages; patients in the hospital are not only responding to pain and wounds; and congregants come not only to fellowship and enjoy the members' presence, but are complete people with physical, mental, and spiritual needs. The paradox in this concept of leadership compared to an economic form of leadership, is that while the *agapao*-leader concentrates less on the organization but more on individuals, the church gains more because the servant leaders are working to uphold the church's needs.

The second variable is *humility*. A person striving for ministry is not necessarily a leader yet; ministry leadership requires the foundation of success that begins from the bottom, humility. Patterson maintains that "humility opens the door not only to vision, but also allows an environment of trust to exist."¹⁰⁰ The washing of the feet among the twelve is the greatest example we can learn from the Lord. It was not only a demonstration of humility but also a vision that opens the door for evangelization, that these feet someday will be used in spreading the gospel. Anointing follows when the virtue that rejects self-glorification exists. John Baldoni, in his article "Humility as a Leadership Trait" in the Harvard Business Review states, "If we want to demonstrate that we have what it takes to be an effective leader and have people follow our direction, we need to be humble."¹⁰¹ The church ministries are thriving not only because the leaders are effective, but also humble. People want to follow leaders who are exercising the virtue of humility. It is said that we humans are frail creatures, capable of error. That is why a

¹⁰⁰ Patterson and Dierendonck, *Servant Leadership*, 6.

¹⁰¹ John Baldoni, "Humility as a Leadership Trait," HBR Blog Network, <http://blogs.hbr.org/2009/09/humility-as-a-leadership-trait/>, accessed December 16, 2013.

sense of humility is essential to servant leadership because it authenticates a person's humanity. In his book *On Leadership*, Donald J. Palmisano notes that a true leader "recognizes that leadership is not an ego trip."¹⁰² Humbleness of spirit is important for an organization to meet its mission. Humble leaders place the goals of the organization above their own goals. Arrogant leaders only look for how the organization can help them to achieve their personal interests.

The third variable is *altruism*. Bruce Winston defines altruism as, "Leaders having concern for the welfare of others and going to lengths to care for and improve the welfare of employees even if it means personal sacrifice to the leader."¹⁰³ They help people because they are in need; this helping is selfless and without personal gain. These leaders put the team ahead of the tasks. People enjoy following such leaders because they have altruistic motives even in the most difficult and critical situation. The Apostle Paul said to the Philippians: "Let each of you look out not only for his own interests, but also for the interests of others" (Phil. 1:4). Paul's desire for the brethren is to manifest unity in the spirit of humility. Christians must be concerned not only for their own credit and safety, but for those of others also; and rejoice in the prosperity of others as truly as in their own. However, it does not mean that everybody should be more interested in promoting others, encouraging others and caring for others than himself. It means that we should so relate to others that we are more "others-centered" than "self-centered." This could only happen when the servant leaders begin to practice. As with the overall view of

¹⁰² Donald J. Palmisano, *On Leadership* (New York: Skyhorse Publishing, 2008), 24.

¹⁰³ Winston, *Be a Leader For God's Sake*, 3.

servant leadership, altruism moves the leader to seek the benefit of the follower rather than the benefit of the organization.

The fourth variable is *vision*. The concept of vision in the servant leadership model is different from what normally is found in the literature. Kathleen Patterson stated, “Vision for the servant leader refers to the idea that the leader can see a person as a viable and worthy person, believes in their future state, and thus seeks to serve them as such.”¹⁰⁴ Jesus sees Peter as the leaders and preacher in the kingdom of God, but the Pharisees see Peter as an uneducated person unworthy of attention. This must be similar to our ministries, that we should open our eyes so that we can see the great potential of our followers in the ministry. George Barna’s *Leaders on Leadership* declares, “The only justifiable reason to accept the privilege and responsibility of leadership is to help people accomplish the fruition of a vision from God.”¹⁰⁵ Vision is to have the attitude of optimism and hope. The pessimist sees difficulty in every opportunity, but the optimist sees opportunity in every difficulty.

The fifth variable is *trust*. Trust as a verb form means to believe. It means that if you believe in something or someone, then you have confidence in them. Patterson notes, “Servant leaders lay the foundation of trust, and trust holds the organization together.”¹⁰⁶ To earn trust from your subordinates, such as church and cell group members, pastors and leaders must be believable so that their members will have confidence in the pastor’s and leader’s ability to keep their word, deliver on promises, do their part, and follow through on expectations set. John C. Maxwell says: “It is wonderful when the people believe in

¹⁰⁴ Patterson and Dierondonck, *Servant Leadership*, 16.

¹⁰⁵ George Barna, *Leaders on Leadership* (Ventura, CA: Regal Books, 1997), 50.

¹⁰⁶ Patterson and Dierondonck, *Servant Leadership*, 19.

the leader, and it is more wonderful when the leader believes in the people. When both are a reality, trust is the result.”¹⁰⁷ As pastor, I must see to it that I develop a trust with my people. My experience is that, the more I trust them, the more willing they will be to open and accept my proposed plans or changes. Warren Bennis notes, “Trust, especially today, does not come easily, and it is never given but must be earned.”¹⁰⁸ As a servant leader, we must create means that will simplify and facilitate understanding, and encourage people to participate in every plan and goal we are entering into.

The sixth variable is *empowerment*. Winston stated that empowerment provides “the follower with power, authority, accountability, responsibility, and resources to achieve what the follower wants to achieve relative to his/her vision within the organization.”¹⁰⁹ I think this is progressive and can only be achieved through discipleship training, and allowing them to learn and grow until they are capable and willing to handle higher levels of responsibility. Thus, if the leaders of the church are being empowered, they are not just satisfied with their ministries, but they are even more productive and fruitful than disempowered brethren. It means that they are more fulfilled, so they bring in more souls and newcomers, thus making fellow congregants happier. Laura Stack’s *How to Empower Your Employees and Yourself* said, “Real-world experimentation has repeatedly proven that the best employees are those who ‘own’ their work; that is, those who feel they have a say in how they do their work and are fully engaged in the

¹⁰⁷ Maxwell, *Developing the Leader Within You*, 66.

¹⁰⁸ Bennis, *Why Leaders Can not Lead*, 155.

¹⁰⁹ Winston, *Be a Leader For God’s Sake*, 4.

outcome.”¹¹⁰ It is true that developing a team is not an easy business; nevertheless when we teach them to develop a sense of personal ownership in their respective ministries, in such a way that they are able to move freely and be creative, they can do well. When Jesus commissioned His disciples to reach the world, He saw to it that they were ready to fulfill the mandate. He invested His time and energy with them, supplying what they needed to accomplish the goal. Pastors must follow this pattern by training their followers first, and in the process empower them, especially those who are prepared for the work. On the other hand, the leader who fails to train and empower those capable people will only create frustration.

The seventh and last variable in this model is service. The idea of service is at the heart of Christianity. This service is to provide the followers with what they need to accomplish their tasks, visions, or goals. James Autry states, “The most important thing you can be as a leader is useful; that is to make yourself useful is the fundamental concept of being of service to others.”¹¹¹ As pastor and leaders of the church, we are being useful as a servant leader by making ourselves regularly available to help others perform as well as we can. Jesus condemns service with an internal motive and emphasizes service for the sake of righteousness. He measured greatness in terms of service, not status in life or “in the abundance of the things he possesses” (Luke 12:15). He determines our greatness by how many people we serve, not how many people serve us. In this study of servant leadership, Jesus contrasted how the world defines greatness in terms of power, prestige, possessions, and position. But Jesus said to his disciples, “But

¹¹⁰ Laura Stack, “How to Empower Your Employees and Yourself,” <http://www.theproductivitypro.com/FeaturedArticles/article00134.htm>, accessed December 17, 2013.

¹¹¹ Autry, *The Servant Leader*, 20.

among you it will be different. Whoever wants to be a leader among you must be your servant” (Mark 10:43). Jesus calls the servant leaders to behave in righteous ways because it is the right thing to do.

Figure 2 shows how the servant-leader begins his ministry. The service which is the last of the flowchart has to be motivated first by *agapao*-love, followed by all other variables such as humility, altruism, vision, trust, and empowerment. Without love, something that is sacrificially motivated, our service is in vain in the Lord.

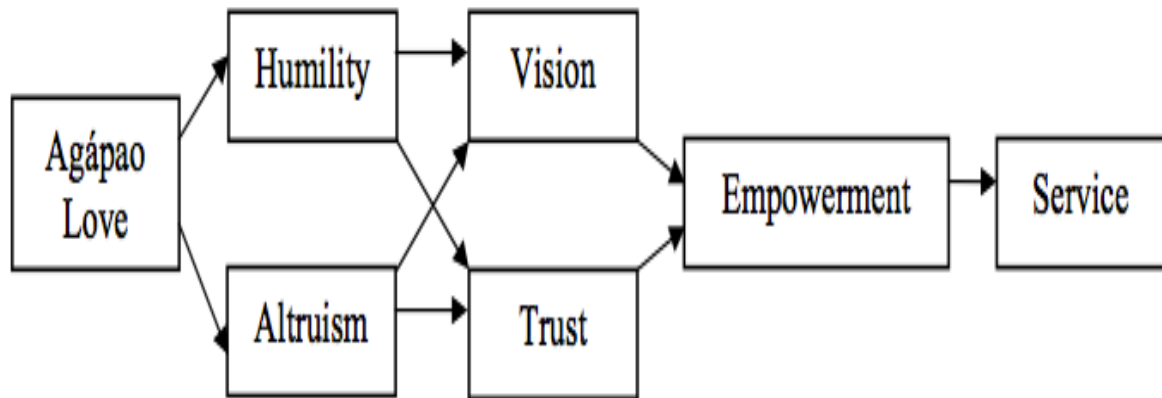


Figure 1 Servant Leader Develops His Ministry

Testimony on the Study of Relationship Factors

My name is Roberto A. Hernal, in my late-forties, the current associate pastor of WIN-NY, and one of the Site Team members of this project.¹¹² When I met my pastor in 2006 in Queens New York, I discovered that he simply had a heart to be used for God. He was then a newcomer in New York just came from his pastoral work in Jerusalem, Israel. I realized that God is orchestrating my life and putting people like him in my path, even from our very casual encounter in those days. After knowing his testimony and his vision to plant a church in Manhattan, New York, I spent many time with him in Bible Study, prayers, and evangelism that pave the way

¹¹² A real life testimony of Roberto A. Hernal, Associate Pastor of WIN-NY, and one of the Site Team members.

for a new form of faith in my life under his supervision. One thing that impressed me as we work together was his passion and sincerity as pastor and leader. I never saw anything that will cause me to think that we will fail in our goal.

I am a Massage Therapist (MT) by profession where my workplace in a clinic is made up of people of different nationalities, race, gender, education, and personalities. Through the examples shown in this study, by accepting all types of people who are coming and attending the church every Sunday, I've learned to expand my horizon and learned to love and pray for people whom God has brought near to me in a new and deeper way. My goal in our clinic is not only to practice acceptance but to promote it, because when employees learn to work together in a team environment, they may be able to overcome their differences and accept one another personally and professionally as well. Because of this new attitude, I was able to share the gospel to my patient and brought some of them to the church every Sunday.

I also understand that making my life available is a commitment both to God and His people. I have learned that the more available you make yourself to God, the more He will use you. In our Bible Studies, visitations, and all other church activities, we never stop doing these ministries even in time of snowfall. When my pastor asked me to join the pastoral meeting with him in our main church in California on 2009, though I was not yet a pastor then, I obeyed his request. It was repeated in 2010 and 2011.¹¹³ In October 2012, he also encouraged me to go with him to the Holy Land and visited biblical sites, which was a very useful to me and my ministry. After many years of being in a brotherly relationship with my pastor and church leader, so much that God has accomplished through us in the ministry, but not without learning from our trials, crisis, and mistakes. When I first met my pastor, I was only an ordinary church member, after several years of ministering together to the sick and needy, new immigrants, non-believers, with prayers and fasting, and making myself useful in the kingdom of God, I am now his associate pastor. He recommended me to the National Board of Word International Ministries-USA, and in February 2011, after passing the examination and submitting the pertinent requirements, I was ordained associate pastor of WIN-NY.

In 2010, my pastor also encouraged me to enroll at NYTS to further my education and knowledge in the ministry and theology. During my studies, he helped by giving me ideas and examples in answering some of the heavy questions in theology, bibliology and church history. In May 2013, I successfully graduated from my study finishing my two-year ministerial

¹¹³ One of the leadership styles of Paul was involving his apprentices in his travels. He traveled with them (Acts 11:27, 13:6, 13:14, 14:24 15:41, 16:6, 17:1, 20:4, 20:13), as they preached the gospel in different places.

certificate at NYTS. I thank God for helping me to understand the importance of relationship on becoming a servant leader in the works of the Lord. I know that to be a good servant leader, there are many things to be considered like authenticity, vulnerability, acceptance, availability, and usefulness that are the important ingredients to fulfill our goal in Christ. To God be the glory!”

Testimonies to the Study of Succession Factor

In this study, the pastor is identified as servant leader and he went through various types of training when he became the pastor of WIN-NY. The initial step therefore was to get an overview of the church and to explore both the process he went through in pioneering this church on 2006, and the training and succession process he had put in place at WIN-NY. By purposely selecting a servant-leader model church which had gone through discipleship training, the author himself gained insight and in-depth understanding. Church documents regarding the training programs, evaluations, promotion guidelines, and selection of leaders helped him to shed light on the succession process and continuity of the church.

It is a fact that most pastors in small churches complain about the lack of people who are qualified to lead some programs in the church. This is the main reason that small church pastors feel overwhelmed by their work load. Many of them are running several programs alone because there are not enough qualified people to run those programs. This runs down the pastor, and hinders the growth of the congregations. What the pastor needs to do is to begin training the people who will take over ministries from him. He will never be able to begin any new ministries until he produces leaders within his congregation. At the same, he is preparing leaders for the future that will succeed him, or step into his place if such an immediate need arose. Therefore, it is vital for the pastor to create leaders out of his followers.

The current leaders of WIN-NY have been here for more than five year since they first attended the church. The high level of ministry satisfaction could be directly related to the practice of servant leadership principles in the church and the focus on the needs and well-being of the whole congregation. In an interview made with the church deacon, Michael, who is in his early thirties, the Church Deacon said that the discipleship training is the thing he appreciates most at WIN-NY.¹¹⁴ He testified that

The way I look at it is moving the church into a new culture that is needed in today's generation, especially among the immigrants. Many of the pastor's ideas are focusing around moving the center of leadership away from pastoral ministry to a wider group of people. The church's continuous discipleship training for the new and growing members, the people's development, the emphasis on team work and networking through small group ministry, and pastoral continuing education are the factors that enrich and sustain the growth of the church.

The author believes that this is a good indication that his competencies to be pastor and leader are being noticed by the site team. Considering this specific study, church's leaders can be effective in the ministry because of the self-sacrifice of the leaders they are giving wholeheartedly to the church that are being demonstrated to one another. Michael further states that

People are growing in faith that is why there is no reason for WIN-NY not to sustain its growth and promotes church-generated networking efforts. And for this reason, I am doing the best that I can to help and support all the programs of the church till the next generation.

In another interview, Jay,¹¹⁵ who is forty years of age, the Director of worship ministry said,

The good thing in this church is that the current leadership is actively developing the people, with vision, and is open for innovation on the style

¹¹⁴ Michael Raval is the church Deacon and Head of Young Adult Ministry of WIN-NY, and one of the Site Team members.

¹¹⁵ Jay Mabagos is the head of Worship Ministry of WIN-NY, and one of the Site Team members.

of worship. In the US, the people worship in variety of ways. Congregations differ to which many of them have adopted innovations such as drums, electric guitar, visual projection equipment, joyful songs, and new styles of music. Worship should be innovative because the church is receiving new groups of people, particularly the youth and younger generation. The pastor in this church is not only concerned for the ministry, but also for the people, who are experiencing pains and struggles, and through worship people can release everything unto the Lord. This church does not forbid exercising the gift of the Holy Spirit by the members and prophetic utterances if there is any; however, the leadership is also careful to accept them. Having said this, I am very sure that this ministry will thrive and I am willing to be part till the next batch of servant leaders.

Yohan, thirty two, is the head of Youth Ministry and is actively serving the church since he became a member.¹¹⁶ In his interview, he said, “

The vision of the pastor for the young generation and the continuous leadership training are the things that I love most in our church. Time is changing, and with the rise of social media is pressing, leadership style demands new approach, because every generation of youth ministry is confronted with the new challenge. However, I believe that the style of Jesus, being a servant leader is still the most effective way of all times. The youth of our time should see and feel this kind of spirit among the leaders as they serve the Lord. It is just like when Paul said, ‘Imitate me just as I also imitate Christ’ (1 Cor. 11:1). We need a model to guide our plans for this new generation of youth, and I agree that this model, servant leadership approach is the best way for our young people. They need to be careful and to balance their ambition, establish the proper relationship with fellow believers, and to be prepared for the future leadership needs of the church, as all mentioned in this research.

The leaders of WIN-NY are proactively practicing and reflecting positively that servant leadership is effective in sustaining the continuity of the church as a whole, together with the leaders due to its focus on people development and growth within the church framework. While the leadership succession has already occurred, the church should be ready if something happens to the senior pastor. There was a similar scenario when I was in Israel in 2006. When the state of Israel refused to extend my visa for

¹¹⁶ Yohan Arnaldo is the head of Youth Ministry of WIN-NY, and one of the Site Team members.

another year, I was forced to leave the country in a period of two months. Fortunately, there were people that had been trained, willing and available to face the challenge of the ministries. As a result, there was no leadership shock when I left the church. In WIN-NY, we must ensure that his future successor utilizes the same servant leadership concept without mimicking the pastor's personal style. The findings in this study should be replicated in other groups of churches to further solidify a positive correlation between servant leadership and the succession process.

This study shows that there is a reciprocal positive effect from Senior Pastor to the Council when they use the servant leadership principles. The findings in this study are evidence that servant leadership principles are workable and achievable and may actually integrate succession as a part of operations. Personally, I believe that the greatest growth in my life and ministries as pastor and leader has been my ability to consider the importance of relationship with fellow workers; and with the willingness to accept my mistakes and listen to new ideas and suggestions that will glorify the Lord our Master. The author however, did not say that this is the best principle we can make, and he has no intention to answer all the questions about servant leadership. He only hopes that this study would add to the body of knowledge about servant leadership in an immigrant cell church like WIN-NY.

CHAPTER 4

THE GIFTS OF GOD’S SERVANTS

The servant leadership concept is something that is unique in the leadership strategy of Jesus Christ. As He taught and empowered His disciples to prepare for future ministry, He discouraged them in their personal ambitions that are common to those that aspire for leadership. He reiterated that the nature of worldly power is completely opposite to the expression of power and strength of the kingdom of God. The leaders of the Gentile world controlled their subordinates to maintain their power and position, “But among you it will be different. Whoever wants to be a leader among you must be your servant” (Matt 20: 26). For Jesus, to be great in the kingdom of God is the greatness of serving others. At the same time, Jesus builds up not His reputation but His relationship among His followers. At the end He prepares them for the great task that they should accomplish.

This chapter aims to understand that God is looking for certain qualities, characteristics and leadership skills needed to become competent servant leaders based on biblical standards. Leaders of the local church are not appointed by men, nor approved by the synod, but by God. For this reason, the author’s conviction is that knowing spiritual gifts in the ministry is absolutely essential in order to reach the person’s potential. If the church leaders are not familiar with the gifts of the Holy Spirit, or ignorant on how the gifted person should operate in the local church, there will be confusion and discouragement within the congregation. In this study, character,

knowledge, skills, and personality of the leaders will be challenged and confronted that they may learn and understand that the service of God requires personal qualifications. At the end of this study, the leaders will see their current condition, and ask what area of their lives and leadership abilities requires change and improvement.

What are Gifts of the Holy Spirit?

The Holy Spirit provides the means to accomplish the goal and task of a church through spiritual gifts. Christian A. Schwarz in his book *The 3 Colors of Ministry* notes that in a survey conducted by his institute, 80 percent had no idea what their spiritual gifts were; while 20 percent said that they knew what their spiritual gifts were and used them.¹¹⁷ This is contrary to the teaching of the New Testament that each believer has received at least one spiritual gift. It only indicates that many Christians have not discovered their gifts yet. The role of the church leadership is to help its members to identify their gifts and to integrate them into appropriate ministries.¹¹⁸ The more gifted, skillful and effective the leadership is, the better the church runs and the more the potential for church growth.

In this strategy, we will study and analyze the gifts of the Holy Spirit in the church, and its role in building up the body of Christ. I will suggest how spiritual gifts can assist a church of immigrant membership to participate more effectively in carrying out Christ's commission to "go and make disciples of all nations" as mentioned in Matthew 28:19-20. One of the key ingredients to building an effective growing immigrant church is the proper use of spiritual gifts. The ministry of the church

¹¹⁷ Christian A. Schwarz, *The 3 Colors of Ministry* (Carol Stream, IL: Church Smart Resources, 2001), 42.

¹¹⁸ Christian A. Schwarz, *Natural Church Development: A Guide to Eight Essential Qualities of Healthy Churches* (Carol Stream, IL: ChurchSmart Resources, 1996.), 24.

leadership is to help its members developing their faith, serve the needs of the congregation, establish good witness in the community, and encourage them to identify their gifts and to integrate them into appropriate ministries. But I strongly believe that knowing spiritual gifts must begin from the top level of the local church. Joel Comiskey states in his book *The Spirit Filled Small Group*, “The only way to know where a person fits in the body of Christ is to discover his or her giftedness.”¹¹⁹ There are many good Christians in the church that fail to handle the ministries because of their ignorance of their gifts. Some leaders failed to increase and expand their territories because they abuse their spiritual gifts. Instead of peace and order within the church, confusion and chaos will happen if the leaders do not know their spiritual gifts. Paul described the Church as Christ’s own body, made up of distinct parts (1 Cor. 12:27). In this body, Christ distributes His gifts on an equal basis regardless of race, nationality, socio-economic status or gender.

God’s Spiritual Gifts

Wayne Grudem’s *Systematic Theology* defines spiritual gifts as: “Any ability that is empowered by the Holy Spirit and used in any ministry of the church.”¹²⁰ C. Peter Wagner in his book *Your Spiritual Gifts Can Help Your Church Grow* states: “A spiritual gift is a special attribute given by the Holy Spirit to every member of the Body of Christ according to God’s grace for use within the context of the Body.”¹²¹ From these two definitions, we see that spiritual gifts originated from God, and that we do not own them,

¹¹⁹ Joel Comiskey, *The Spirit Filled Small Group* (Grand Rapids, MI: Chosen Books), 86.

¹²⁰ Grudem, *Systematic Theology*, 1016.

¹²¹ C. Peter Wagner, *Your Spiritual Gifts Can Help Your Church Grow* (Ventura, CA: Regal Books, 2012), 42.

it is the Holy Spirit who owns the gifts. The most common Greek word for gift is *charismata*,¹²² which means something bestowed out of grace, favor or special kindness. They are God's undeserving grace endowments to the believers, extending God's special favor to His people. It is true that we do not deserve God's grace, but since His grace is available, let us take this favor. Sad to say, many Christians remain ignorant of spiritual gifts; my suspicion is that their pastors do not teach this to their members.

Christian A. Schwarz says, "A spiritual gift is a special ability that God gives, according to His grace, to each member of the body of Christ to be used for the development of the church."¹²³ It is the grace of God that motivates Him to bestow these gifts to His people. He gave them to us for a very special purpose, something that we should attain by using these gifts. In Romans 12:6, the Bible said, "We have different gifts according to the grace given us." Paul here is connecting the gift of God given to the body of Christ through grace. And as the gifts are from God, we must always realize that the Holy Spirit owns them and is the only One who can make them work successfully. The author believes that without spiritual gifts, he would not be able to proclaim the gospel and fulfill any ministerial assignments in any of God's works.

Nature of Spiritual Gifts

The opening remarks of Paul in 1 Corinthians 12 that says, "Now concerning spiritual gifts..." negates their singularity but emphasizes plurality. The first thing that we

¹²² Charisma comes from the Greek verb: *charizomai*, "I show favor", which is derived from the Greek noun *charis*, meaning "grace." This common word is often found in the Septuagint and elsewhere in the sense of "favor" or "beauty." In the New Testament it is used in the subjective sense of "favor toward men" and in the objective sense as the result of a gracious action, best understood as "grace." For further reading: William F. Arndt and F. Wilbur Gingrich, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, rev. and ed. Frederick William Danker (Chicago: University of Chicago, 2000), 1078-81.

¹²³ Schwarz, *The 3 Colors of Ministry*, 42.

should know about spiritual gifts is that they are many, not just one. In the same way, ministry is affirmed on the many not the individual, particularly on leadership. Second, spiritual gifts are different and should not be confused with the natural talents or skills.¹²⁴ Gifts are manifestations of the Holy Spirit through a believer in a given situation. They are given from God to believers after conversion. In contrast, natural talents are aptitudes and abilities found in both believers and nonbelievers.¹²⁵ They are the result of genetics inherited from ancestors. Third, spiritual gifts are not to be confused with spiritual fruits. The Bible distinguishes between spiritual gifts and spiritual fruits. The fruits of the Spirit consist of a nine-fold cluster of graces, mentioned in Galatians 5:22-24, and all leading to moral virtues. Spiritual fruits have to do with our relationships and the spiritual quality of our lives, while spiritual gifts, has to do with our calling and our function in ministry.¹²⁶ Spiritual fruits relate to what we are, our transformation, while spiritual gifts relate to what we do, our ministries. Fourth and last, every Christian has spiritual gifts. God gives every believer at least one spiritual gift at the time of new birth (Rom. 12:3, 1 Cor. 7:7, 12:7, Eph. 4:7, 1 Pet. 4:10). Through the gifts of the Holy Spirit, it is therefore expected that the believers will do their best to connect in every area of Christian living with fellow brethren.

The Purpose of Spiritual Gifts

Church ministries are not meant to be practiced by a few elite people inside the church. The Lord gave spiritual gifts to the believers not without a purpose. George Ladd

¹²⁴ Wagner, *Your Spiritual Gifts can Help Your Church Grow*, 85.

¹²⁵ Comiskey, *The Spirit Filled Small Group*, 108.

¹²⁶ Ogden, *Unfinished Business*, 49-52; 196-200.

says that the “purpose is to edify the church.”¹²⁷ Schwarz comments that all of the statements in the New Testament relating to spiritual gifts are made in “the context of the body of Christ and its growth.”¹²⁸ The gifts of the Holy Spirit are given to the church to equip the congregations in order to carry out its mission until Christ returns. Peter Wagner stated the three benefits of knowing our spiritual gifts: (a) we will be a better Christian, (b) we will be able to help the church as a whole, and (c) the Lord will be glorified in our lives.¹²⁹ Scholars agree that the gifts are given for the edification of the Body and glorification of God.

In his letters, Paul keeps on reminding the believers that in using the spiritual gifts, they are to “strive to excel in building the church” (1 Cor. 14:12), for the gifts are “given for the common good” (1 Cor. 12:7), “to equip the saints for the work of ministry, for building up of the body of Christ” (Eph. 4:12), so that Christians can “serve one another as good stewards of the manifold grace of God” (1 Pet. 4:10). As we can see, spiritual gifts are not for personal benefit or selfish gain. Rather, they are for the benefit of the body of Christ, that when properly exercised, spiritual gifts will contribute to the overall health and growth of the church. It means that they are not just for the growth of the individual believer, but their primary purpose is to benefit others. In short, there are three main purposes of the spiritual gifts: to glorify the Lord, to edify the body of Christ, and to equip the saints.

¹²⁷ Ladd, *A Theology of the New Testament*, 581.

¹²⁸ Schwarz, *The 3 Colors of Ministry*, 42.

¹²⁹ Wagner, *Your Spiritual Gifts can Help Your Church Grow*, 49-51.

Spiritual Gifts in the Bible

There are various opinions on the number of spiritual gifts represented in the Bible, yet Christians agree on the most basic gifts needed by the church. We should open our hearts and allow the Holy Spirit to reveal these biblical gifts to our people. The list of spiritual gifts can be found in Romans 12:6-8, Ephesians 4:11, 1 Cor. 12:8-10, 1 Cor. 12:28, 1 Peter 4:11, and 1 Cor. 7:7. Some Christian groups and churches have a system on how to categorize or classify spiritual gifts. Peter Wagner listed the many different ways classical Pentecostal groups classified the spiritual gifts, such as, “motivations, ministries, manifestations,” or “speaking, serving supernatural,” or “ordinary, extraordinary,” and many others.¹³⁰ He said that they had excellent success in teaching the believers to discover, develop and use their spiritual gifts. He suggested that if this classification works for you and your church use it! For the purpose of this study, the author will follow Joel Comiskey’s classifications, and they are presented below:¹³¹

The Service Gifts

- Administration (1 Cor. 12:28)
- Helps (1 Cor. 12:28)
- Giving (Rom. 12:8)
- Mercy (Rom. 12:8)
- Service (Rom. 12:7)
- Faith (1 Cor. 12:9)

¹³⁰ Wagner, *Your Spiritual Gifts can Help Your Church Grow*, 78.

¹³¹ Comiskey, *The Spirit-Filled Small Group*, 110.

The Equipping Gifts

- Exhortation (Rom. 12:8)
- Wisdom (1 Cor. 12:8)
- Knowledge (1 Cor. 12:8)
- Teaching (1 Cor. 12:8)
- Pastoring (Eph. 4:11)
- Apostleship (1 Cor. 12:28)
- Evangelism (Eph. 4:11)
- Leadership (Rom. 12:8)

The Prayer and Worship Gifts

- Prophecy (1 Cor. 12:10)
- Tongues (1 Cor. 12:10)
- Interpretation of Tongues (1 Cor. 12:10)
- Healing (1 Cor. 12: 9)
- Miracles (1 Cor. 12:10)
- Discernment of Spirits (1 Cor. 12:10)

There are some degrees of overlap among gifts listed at various places. For instance, the gift of administration (*kybernesis*, 1 Cor. 12:28) could be similar to leadership (*proistamenos*, Rom. 12:8), and both terms could probably be applied to many who have the office of pastor (Eph. 4:11).¹³² But there is no spiritual gift that all believers have, yet there is some general ability similar to every gift that all Christians have. For example, not all Christians have a gift of evangelism, but all Christians have the ability to share the gospel with their neighbors. God gave us these gifts and we are responsible to use them effectively, and to seek to grow in their use that the church may receive more

¹³² Grudem, *Systematic Theology*, 1020.

benefits. The list is very important in this study, because the desire to discover the gifts for ministerial purpose is great. The brief descriptions of spiritual gifts in this paper were all taken from Schwarz, Grudem, Wagner, Comiskey, Ogden, Sumral, Ladd, and others who are having the same understanding of this subject.¹³³

The Service Gifts.

Service gifts abound in most of the churches today. Believers have one of the service gifts, and leaders need to perceive who has been gifted with any of these gifts. Under this classification, there are six gifts, as follows:

Administration/Organization: This is a gift that clearly understands the present and future goals of the church and to plan workable and manageable ways to reach these goals. Paul spoke about those with the gift of administration in 1 Cor. 12:28, but it can also be seen in Exo. 18:13-27 where Jethro sat down with Moses and gave him counsel, and helped him avoid burnout for himself and anarchy for Israel. The Greek word for administration can also be translated as “steerer.”¹³⁴ In ancient time, the one who steered a ship was under orders of the captain. The captain charted out the course, and the steerer followed the directions. The steerer’s role involved working out the specific details in order to arrive safely at the port, the destination the captain had chosen. Anyone who has this gift will be effective in logistics and ministry management.

¹³³ Schwarz, *The 3 Colors of Ministry*, 41-54; Grudem, *Systematic Theology*, 1016-1087; Wagner, *Your Spiritual Gifts can Help Your Church Grow*, 111-242; Comiskey, *The Spirit Filled Small Group*, 101-161; Ogden, *Unfinished Business*, 49-52; 157-186; Lester Sumrall, *The Gifts and Ministries of the Holy Spirit* (New Kensington, PA: Whitaker House, 1982), 53-113; and Ladd, *A Theology of the New Testament*, 579-581.

¹³⁴ Comiskey, *The Spirit Filled Small Group*, 127; see also: Schwarz, *The 3 Colors of Ministry*, 110.

Helps: This gift is to willingly assist others by enabling them to do their tasks in God's kingdom more effectively and to help bear the burdens of others. The focus of this gift is for individuals, to lighten the work load of other Christians (most frequently leaders).¹³⁵ In Phil. 2:25, it shows that Epaphroditus was practicing this gift when he attended to Paul's personal needs. In a small group, some leaders are ashamed to ask help from other members for some reasons. So, because the gift of helps is inspired by the Holy Spirit, He will stir up people's hearts to help and to do it with the proper motivation. Those with this gift will help to lighten the load of the leader.

Giving: This is a gift that offers material blessings with exceptional willingness, cheerfulness and generosity to the ministries of the church and people in need. Schwarz says, "This gift enables Christians to give material things cheerfully and generously to others."¹³⁶ They give beyond the normal tithe.¹³⁷ The task of a person with this gift could be supporting missionaries, church, or supporting special projects. People with this gift should familiarize themselves with the ministries that they support, and keep their eyes open for needs that others do not recognize. Schwarz said that, "One of the dangers is that they might believe that giving money toward certain projects is all that they need to do in the church."¹³⁸

Mercy: This gift shows kindness and compassion to those who suffer, and to meet the needs of those who hurt. They do not simply offer words of encouragement, but they give practical aid to people who are troubled in life. Those with this gift often have

¹³⁵ Schwarz, *The 3 Colors of Ministry*, 117.

¹³⁶ Ibid., 105.

¹³⁷ Wagner, *Your Spiritual Gifts can Help Your Church Grow*, 93.

¹³⁸ Schwarz, *The 3 Colors of Ministry*, 105.

ministry to the handicapped, battered wives, elderly, mentally disabled, or drug addicts, and we can also include new immigrants in this area. Jesus empathized with the needs of the crowds when He saw they were harassed and faint with their troubles (Matt. 9:36). They were helpless, cast down and dejected by their affliction, like a sheep without a shepherd. The gospels indicate that Jesus was stirred to mercy and compassion whenever He saw people afflicted by disease or injustice.

Service: The gift to serve desires to meet physical, spiritual and emotional needs of others. Schwarz said that while the gift of helps focuses on assisting an individual, this gift is directed toward groups and organization.¹³⁹ The word for the gift service is *diakonos*, which means “minister” or “servant” and from which we get the word deacon. Greg Ogden notes, “Jesus is obedient to the Father by taking on himself *diakonia*, a ministry of service to save the whole world.”¹⁴⁰ In particular, Ogden added that this gift captures the spirit in which the service is to be rendered on behalf of the whole body.¹⁴¹ In Acts 6:2-4, we can see the apostles asking the church members to select seven Spirit-filled ministers who would run the food program, so that they can spend their time in prayer, teaching the word, and care for the flock.

Faith: The gift of faith is the ability to recognize what God wants to do in an impossible situation and then to trust Him to get that task accomplished.¹⁴² Though everyone has been given a measure of faith (Rom. 12:3), God has blessed some people with the capacity to envision what God is going to do in His church. Schwarz said that

¹³⁹ Schwarz, *The 3 Colors of Ministry*, 120.

¹⁴⁰ Ogden, *Unfinished Business*, 83.

¹⁴¹ *Ibid.*, 84.

¹⁴² Comiskey, *The Spirit Filled Small Group*, 131.

people with this gift are often visionaries who initiate new developments.¹⁴³ Peter Wagner said that they can discern with extra-ordinary confidence the will and purposes of God for the future of His work.¹⁴⁴ In Paul's last journey heading to Rome, he exemplified this gift on the ship. The ship seemed ready to sink, and everyone had given up hope, yet Paul's faith grew even stronger. He proclaimed that God's word would be fulfilled and that everyone would be saved (Acts 27:22-44).

The Equipping Gifts

These gifts help lay strong foundation both in the church and the small group. The gifted person encourages believers to serve and be of help to the church. Under this classification, there are eight gifts, as follows:

Exhortation/Counseling: This gift offers words and actions of encouragement to others in need of comfort, counsel and care. The Greek word for "exhortation" is *paraclete*, which means, "one who is called alongside to comfort and counsel."¹⁴⁵ Jesus used the same word in John 14:16 when He called the Holy Spirit "another Counselor." Those with this gift only use it for a limited time period while seeking the personal and spiritual well-being of another.¹⁴⁶ They apply this gift in different situations with different persons. Many Christians identify the gift of exhortation with counseling because it includes the ability to help people change.¹⁴⁷ Barnabas was called a man of

¹⁴³ Schwarz, *The 3 Colors of Ministry*, 127.

¹⁴⁴ Wagner, *Your Spiritual Gifts can Help Your Church Grow*, 158.

¹⁴⁵ Comiskey, *The Spirit Filled Small Group*, 132.

¹⁴⁶ Schwarz, *The 3 Colors of Ministry*, 115.

¹⁴⁷ Comiskey, *The Spirit Filled Small Group*, 133.

consolation because he was able not only to encourage the faith of the brethren, but also to build up and see the potential in Paul's life (Acts 11:25).

Wisdom: This gift of wisdom [Greek: *sophia*] is the ability to receive revelation from the Holy Spirit, and on that basis to speak words that give wisdom in a situation in the life of someone present in a group.¹⁴⁸ This gift would be more “miraculous” in that they would call forth wonder and amazement from the people present since they would not be based on information ordinarily available to the person using the gift. On the other hand, this could also be understood as “non-miraculous” or wisdom that the one with this gift can give anointed advice to people in a wide variety of situations. Comiskey compared him to a physician who offers a diagnosis and then applies medical research to an individual's illness.¹⁴⁹

Knowledge: Wagner claims that this gift is a special ability to discover, accumulate, analyze and clarify information and ideas that are pertinent to the growth and well-being of the body.¹⁵⁰ Schwarz's view is that this gift enables the Christians to generate, collect, and analyze new ideas which are important for the health of the church.¹⁵¹ The person with this gift is lead learner, able to absorb and retain unusual amounts of information. Sometimes, this gift is associated with the gift of teaching.¹⁵² But, this gift of knowledge [Greek: *gnosis*] is different from modern secular scholars, because this is an ability of a believer to understand great truths about God's word, and to

¹⁴⁸ Grudem, *Systematic Theology*, 1080.

¹⁴⁹ Comiskey, *The Spirit Filled Small Group*, 134.

¹⁵⁰ Wagner, *Your Spiritual Gifts can Help Your Church Grow*, 218.

¹⁵¹ Schwarz, *The 3 Colors of Ministry*, 107.

¹⁵² Wagner, *Your Spiritual Gifts can Help Your Church Grow*, 219.

make them relevant to specific situations that is unknown by merely natural means.

Christians with this gift should not accumulate knowledge for the sake of knowledge, but should know its value for building up the church.

Teaching: This gift is the ability to communicate information relevant to the health and ministry of the Body in such a way that others will learn.¹⁵³ They focused on the questions and concerns of their audience, and manage to impart their knowledge in an interesting and stimulating manner. People with this gift communicate God's word, the Bible, to believers in order that they might understand spiritual truths and insights and thus learn, grow, and mature in Jesus Christ. Some Christians have a gift that enables them to communicate well with children, or youth. The characteristic of this gift is the fact that others actually learn.¹⁵⁴ Changed life of the hearer or group members is the evidence of this gift.

Pastoring: This gift is the ability to assume a long-term personal responsibility for the spiritual welfare of a group of believers.¹⁵⁵ Though the word is borrowed from animal husbandry, particularly sheep-raising, it is a vocation today as it was in the time of Jesus. Some scholars used the "gift of shepherding" instead.¹⁵⁶ The pastor of a church is responsible under Christ, who is the Chief Shepherd (1 Peter 5:4), for teaching, feeding, healing the wounds, developing unity, helping people for their gifts, and doing whatever else is necessary to see that they continue in the faith and grow in their spiritual lives. It is

¹⁵³ Wagner, *Your Spiritual Gifts can Help Your Church Grow*, 127.

¹⁵⁴ . Schwarz, *The 3 Colors of Ministry*, 123.

¹⁵⁵ Wagner, *Your Spiritual Gifts can Help Your Church Grow*, 142.

¹⁵⁶ Comiskey, *The Spirit Filled Small Group*, 139.

one thing to fill the role of pastor or leader, but it is quite another to have the gift of pastoring.

Apostleship: This gift is not limited to the original twelve apostles because the New Testament recognizes additional apostles beyond the twelve. This gift has been applied to church planters like the apostle Paul who pioneered new territories for the gospel (1 Cor. 3:10).¹⁵⁷ They enable them to assume and exercise general leadership over a number of churches with an extraordinary authority in spiritual matters that is spontaneously recognized and appreciated by those churches.¹⁵⁸ Those with this gift inspire and develop the churches and the people of God through the proclamation and teaching of God's word and truth. They are recognized as spiritual leaders by a variety of churches, and whose authority extends beyond the local church.

Evangelism: This is a vital ministry in the church, and the evangelists are given special grace when it comes to leading people to the Lord. Those with this gift have the ability to communicate the gospel to nonbelievers with the hope that they will become disciples of Jesus Christ.¹⁵⁹ Schwarz said that 10 percent of the Christians in each local congregation have the gift of evangelism.¹⁶⁰ They have strong desire to share their faith with others, so that they see the result of their works, the changed life of a person who received Jesus.¹⁶¹ Evangelists should work together with people having a similar gift and observe how they use it.

¹⁵⁷ Comiskey, *The Spirit Filled Small Group*, 140.

¹⁵⁸ Wagner, *Your Spiritual Gifts can Help Your Church Grow*, 208.

¹⁵⁹ Comiskey, *The Spirit Filled Small Group*, 141.

¹⁶⁰ . Schwarz, *The 3 Colors of Ministry*, 116.

¹⁶¹ Wagner, *Your Spiritual Gifts can Help Your Church Grow*, 174.

Leadership: This gift is the ability to set goals in accordance with God's purpose for the future, and to communicate these goals to others in such a way that they voluntarily and harmoniously work together to accomplish those goals for the glory of God.¹⁶² People follow the leaders not because they are coerced or pressured, but because they want to. Leaders influence and inspire people to expect great things from God and attempt great thing for God.¹⁶³ Good leaders are relaxed, and they know what to do, knowing they cannot do it themselves. So they develop skills in delegating and transferring responsibilities to others.

The Prayer and Worship Gifts

These gifts were given by the Lord to edify, bring joy, healing, and strength in time of needs. Under this classification, there are seven gifts, as follows:

Prophecy: This gift is the ability to receive a message from God and then to bring it forth to His church.¹⁶⁴ The New Testament teaching on this gift does not define prophecy as “predicting the future,” nor as “proclaiming a word from the Lord,” nor as “powerful preaching,” but rather as “telling something that God has spontaneously brought to mind.”¹⁶⁵ People with this gift should not evade criticism, because they themselves and their message must be tested by the church (1 Cor. 14:29).¹⁶⁶ Schwarz says that sometimes they had difficulty determining for whom their prophecy is intended, for themselves, for the church, or for another group.¹⁶⁷ Christians with this gift must

¹⁶² Wagner, *Your Spiritual Gifts can Help Your Church Grow*, 162.

¹⁶³ Comiskey, *The Spirit Filled Small Group*, 138.

¹⁶⁴ Comiskey, *The Spirit Filled Small Group*, 144.

¹⁶⁵ Grudem, *Systematic Theology*, 1049.

¹⁶⁶ Schwarz, *The 3 Colors of Ministry*, 132.

acquire a solid biblical foundation in order to better distinguish between divine inspiration and their own favorite ideas.

Tongues: Speaking in tongues is prayer or praise spoken in syllables not understood by the speaker. Ladd comments that people experiencing this gift would utter praises to God in language that was intelligible neither to them nor to their hearer.¹⁶⁸ The Greek word for tongue is *glossa*. Paul says in 1 Cor 14:2, “one who speaks in tongues speaks not to men but to God.” It indicates that the gift of tongues is primarily speech directed toward God in a form of prayer or praise. This is a gift that enables a believer to receive and to speak a divine utterance in a language unknown to him or her.¹⁶⁹ The gift comes in two different variations, either as personal prayer or as a public utterance. Personal prayer does not need interpretation, while the public variation should be exercised with an interpreter (1 Cor. 14:27-28).¹⁷⁰ The primary value of tongues is that it is a form of prayer inspired by the Holy Spirit (1 Cor. 14:2), and the gifted person who speaks privately in a tongue edifies himself (1 Cor. 14:4). Many Christians have had positive experiences using this gift in the context of spiritual warfare.

Interpretation of Tongues: This gift is the ability to understand, translate and interpret that which is spoken in a tongue, a spirit language or unknown language. Paul said that a public message in tongues is meaningless without the corresponding interpretation (1 Cor. 14:27-28).¹⁷¹ Comiskey declares, “Often those who interpret

¹⁶⁷ Schwarz, *The 3 Colors of Ministry*, 132.

¹⁶⁸ Ladd, *A Theology of the New Testament*, 381.

¹⁶⁹ Comiskey, *The Spirit Filled Small Group*, 154.

¹⁷⁰ Schwarz, *The 3 Colors of Ministry*, 134.

¹⁷¹ Schwarz, *The 3 Colors of Ministry*, 129.

tongues also have been given the gift of tongues or prophecy.”¹⁷² Wagner said that the one with this gift enables him or her to make known in the vernacular the message of one who speaks in tongues.¹⁷³ In many churches, there is someone who speaks in tongues and another interprets. But in other cases, the person who speaks in tongues is even the one who interprets his or her own utterance.

Healing: God is the only one who can heal, but He often chooses to give certain individuals special ability to restore health to those who are sick. This gift is given to serve as human intermediaries through whom it pleases God to cure illness and restore health apart from the use of natural means.¹⁷⁴ Comiskey declared that this gift refers to healing in the emotional and spiritual realms, as well as physical healing.¹⁷⁵ Grudem said that physical sickness came as a result of the fall of Adam, and illness and disease are simply part of the outworking of the curse after the fall, and will eventually lead toward physical death.¹⁷⁶ Christ has redeemed us from the curse when He died on the cross. The Bible declares: “Surely he took up our infirmities and carried our sorrows...by his stripes we are healed” (Isa. 53:4; Matt. 8:16-17; 1 Pet. 2:24). These passages refer to both physical and spiritual healing that Christ purchased for us, and they function as “signs” to authenticate the gospel message, and show that the kingdom of God has come.¹⁷⁷ It

¹⁷² Comiskey, *The Spirit Filled Small Group*, 155.

¹⁷³ Wagner, *Your Spiritual Gifts can Help Your Church Grow*, 235.

¹⁷⁴ Ibid., 238.

¹⁷⁵ Comiskey, *The Spirit Filled Small Group*, 156.

¹⁷⁶ Grudem, *Systematic Theology*, 1049.

¹⁷⁷ Ibid., 1064.

brings comfort and health to sick persons, equips people for service, thus demonstrating God's attribute of mercy.

Miracles In the Bible miracles are something that refer to any kind of activity where God's mighty power is evident, such as walking on the water (Matt. 14:25-30), deliverance from physical danger (Acts 5:19-20; 12:6-11), judgment to enemies of the gospel, or discipline within the church (Acts 5:1-11; 13:9-12), or power to triumph over demonic opposition (Acts 16:18; Luke 10:17).¹⁷⁸ All of these would be ascribed to the work of God's miraculous power in which the people of God would be helped and God's glory would be made evident. Grudem and Comiskey agree that the word miracle comes from the Greek word *dunamis* from which we got the English word dynamite, or power.¹⁷⁹ Those with this gift know that miraculous works cannot be produced by natural means. Schwarz said that wherever God works a miracle through this gift, it is His goal to communicate a specific message to His people.¹⁸⁰

Discernment of Spirits This gift enables the believer to know with assurance whether certain behavior purported to be of God is in reality divine, human, or satanic.¹⁸¹ It enables to test whether something is spiritually good or evil, truth or deception. All believers are able to distinguish truth from error to a certain extent, but those with this gift are endowed with the ability to know with certainty what is true and what is false.¹⁸² A good example can be found in Acts 5:1-10, when Peter discerned that Satan had

¹⁷⁸ Ibid.

¹⁷⁹ Grudem, *Systematic Theology*, 1062; Comiskey, *The Spirit Filled Small Group*, 159.

¹⁸⁰ Schwarz, *The 3 Colors of Ministry*, 129.

¹⁸¹ Wagner, *Your Spiritual Gifts can Help Your Church Grow*, 102.

¹⁸² Comiskey, *The Spirit Filled Small Group*, 160.

inspired Ananias to lie to the Holy Spirit. He was immediately struck dead and his wife as well because she partook in the lie.

Prayer or Intercession The gift of prayer is a special ability to pray for extended periods of time on a regular basis and see frequent and specific answers, to a degree much greater than that which is expected of the average Christian. They pray or intercede for extended periods of time with great positive effects and results for building up the church. It involves a combination of identification, agony and authority that those without the gift can seldom if ever experience or even identify with. Schwarz says that the gift of prayer belongs to those gifts that the Bible does not explicitly label as “spiritual gifts,” yet some Christians demonstrates a unique power in prayer.

Discovering and Seeking Spiritual Gifts

Paul seems to assume that believers will know what their spiritual gifts are. “Having then gifts differing according to the grace that is given to us, let us use them...” (Rom 12:6). Similarly, Peter simply tells his readers how to use their gifts, “As each one has received a gift, minister it to one another...” (1 Pet. 4:10). Notice that both did not say anything about discovering what the gifts are. There are no steps to know the gifts, but Schwarz and Wagner suggested some steps to discover them, as follows¹⁸³:

Step 1: Open your heart to God in prayer. Ministry is not to be equated with what professional leaders do; ministry is an expression of the giftedness of the body of Christ.¹⁸⁴ Only to the degree that you open your heart to God in prayer will you be able to

¹⁸³ Schwarz, *The 3 Colors of Ministry*, 55-63; Wagner, *Your Spiritual Gifts can Help Your Church Grow*, 111-135.

¹⁸⁴ Ogden, *Unfinished Business*, 33.

make new spiritual discoveries.¹⁸⁵ The person seeking to discover the gifts should pray and ask God.

Step 2: Be ready to apply your gifts. Spiritual gifts are given by God to accomplish certain goals. Anyone who is interested in serving God and willing to discover his or her gift must be open to applying them in building up the body of Christ.

Step 3: Get informed. Study what the Bible says about spiritual gifts and the exact meaning of the gifts. If you do not know that gifts exist, you will have difficulty determining which gifts are given to you by God. Discuss this with your fellow leaders and workers, or even in your small group, and ask them how they discover their gifts. You may also read books about gifts, and study their explanations and suggestions how the gifts operate in the body of Christ.

Steps 4: Begin with what you enjoy. It has always been God's intention that using our spiritual gifts would bring joy.¹⁸⁶ Ask yourself about what interests and abilities do you have. Those with gift of evangelism enjoy helping others to come to faith. Anyone with gift of teaching like me enjoys studying, analyzing churches, makes illustrations, prepares workshops, interacts with people and influences their lives. Your gift will bring you to a better performance, personal fulfillment, and godly satisfaction.

Step 5: Experiment as much as possible. The church is always in need of people and volunteers, so ask what needs and opportunities are in the church. Try to help the teachers in Sunday school class, or join the group in evangelism and tracks giving on the weekend, or accompany the leaders of the church to visit the members and pray for the

¹⁸⁵ Schwarz, *The 3 Colors of Ministry*, 56.

¹⁸⁶ Ibid., 59.

sick, or come to prayer meeting and pray together with the prayer warriors of the church. By doing these, you can check which of these ministries can give satisfaction to you in serving the Lord.

Step 6: Evaluate your effectiveness. Since these are functions in the church, they should yield definable result. If you encouraged another, did he actually get encouraged? If you spoke, did they listen and grow. If you led, did they follow? Spiritual gifts are given to produce results, thus, the evaluation of your effectiveness is a vital step in the gift discovery process.

Step 7: Expect confirmation from the body. Whoever wants to discover the gift should be confirmed by the members of the church or cell group. The church is capable of confirming your gift because the gifts are meant for the body. If you have a gift it will fit in with others. If you think you have a gift but no one else in the church agrees, be suspicious of you conviction.¹⁸⁷

Conclusion

Admittedly, the author has only presented the surface on the topic of spiritual gifts. But it is important to remember that faithful Christians hold various positions on these issues. The gift of the Holy Spirit is here to edify the church and not to divide it. The Lord gives spiritual gifts that we might be unified and built up together! The Holy Spirit has gifted us to serve Him and His body, the church. Therefore, let us be faithful servants by using our spiritual gifts, and share it with our brethren that we may glorify the name of our God.

¹⁸⁷ Wagner, *Your Church Can Grow*, 83.

CHAPTER 5

THE GIFTED TEAM

Pastors should not neglect the importance of spiritual gifts if they want to accomplish the goals of the church. The Bible said that each believer has received at least one spiritual gift, yet many of the church members and even some leaders are not too familiar with this. It indicates that many Christians have neither discovered nor used their gifts yet. Therefore, it is the role of the pastor to help the church not only to identify their gifts but also to integrate them into appropriate ministries. We learned that the Bible emphasizes the plurality of gifts, and no person had ever received all gifts from God—they are equally distributed according to the grace of God. They are given not for selfish gain, rather for the benefits of the body of Christ; that when properly exercised, spiritual gifts will contribute to the overall health and growth of the church.

This chapter will show how to build leadership teams and to help others develop a team in a church using spiritual gifts. It is important that leadership teams must be composed of competent individuals, yet the attitude and philosophical differences between single and multiple leadership should not be ignored. Kenneth O. Gangel in his book *Team Leadership in Christian Ministry* comments, “Team leadership is the exercise of one’s spiritual gift under the call of God to serve a certain group of people in achieving the goals God has given them toward the end of glorifying Christ.”¹⁸⁸ The leaders of a

¹⁸⁸ Kenneth O. Gangel, *Team Leadership in Christian Ministry* (Chicago: Moody Press, 1997), 12.

local church and the senior pastor must recognize and allow for gift differences in a leadership team. In some cases, when a local pastor discusses plans and tasks, there will be times that people have different views and perspectives. Perhaps when a pastor suggests a community project, one may emphasize caring for people, while another may declare that evangelism is the greater need. The two of them could argue for hours, while they both believe in the gospel proclamation. In this scenario, the pastor needs to be aware that it all comes down to the spirit of giftedness. God does not want people to part company, ignore other's ideas, or be confused in plans and tasks. Separation or misunderstanding should remain a last resort, only taken when feelings run so high and the viewpoints become so different that nothing else will do. In most cases, both interests should be worked on, and each man should focus on his gifts.

Team Working Group

Establishing of a ministry can be exciting and stimulating, but it brings with it some prayerful consideration over exactly how to start and establish. Along with this is the training of potential leaders and the right direction in choosing faithful servants for church team leadership. Leaders should stay informed. They need to grow in their leadership knowledge and skills, and be familiar with the art of group and team dynamics. There are many unexpected things that may happen in the course of church work and activities: some arrive late during the meeting, one has to stay with their employer for emergency work, babies scream, the car broke down along the way, and many other things. For this reason, leaders should not only rely on their own strength, but depend on the Spirit's wisdom and guidance as well.

Daniel Levi defined “team” in his book *Group Dynamics for Teams* as, “A special type of group in which people work independently to accomplish a goal.”¹⁸⁹ The group or team exists for some reason or purpose, so it has a goal that is shared by the members. If we are committed to building a team-ministry model in an immigrant church, then we are challenged as leaders of local churches to invest in the lives of those around us and empower them to function more effectively with their strengths, spiritual gifts, and passion. Valuable lessons about faithfulness and obedience to God’s words, such as the dynamic use of spiritual gifts are very useful in leadership development. Bob Rodgers’ “Seed Thoughts” states, “The wise church planter will recognize his need and help of godly men as he endeavors to carry out the work of seeing souls saved, and the edifying of the Body of Christ.”¹⁹⁰ Pastors are not supermen. They are mere men capable of failures, pains, and spiritual draining, and they need the help and supports of godly people. So that for those who serve in the capacity of church leadership, such an endeavor requires patience, hard work, sacrifices and perhaps even personal resources.

The Body of Christ

The Body of Christ is a common, yet complex metaphorical term used for the Church in the Christian faith.¹⁹¹ The term “Body of Christ” refers to the members of His church throughout history. It is made up of all those who have accepted Jesus Christ as their Savior. Therefore, each Christian then is a part of the body of Christ. Our biblical

¹⁸⁹ Daniel Levi, *Group Dynamics for Teams* (Thousand Oaks, CA: Sage Publications, 2001), 3.

¹⁹⁰ Bob Rodgers, “Seed Thoughts,” IFCA Church Extension, 2007, <http://ifcamedia.org/ifcaweb/docs/va/Leadership%20Teams%20in%20Church%20Planting%20-%20Rodgers.pdf>, accessed December 20, 2013.

¹⁹¹ Over 30 references, including: Rom. 12:4-5; 1 Cor. 10:16-17; 12:12-27; Eph. 1:22-23; 3:6; 4:4, 12, 16; 5:23, 30; Col. 1:18; 2:19; 3:15; Heb. 13:3.

basis is 1 Corinthians 12:12, “For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is Christ.” Gangel defined the local church as, “a body of confessed believers joining together for worship, fellowship, instruction, and evangelism; led in its efforts by biblical officers, and including, as part of its life and ministry, observance of the ordinances, discipline, and mutual edification.”¹⁹² It seems that the church has been chosen by God as Christ being its head and believers as the body, while each member functioning with a spiritual gift. Therefore, an understanding of spiritual gifts is the key to knowing the organization of the church.

1 Cor. 12:12 shows that the church life in Corinth was disturbed by false teachings, division, and sinful conduct of others. Paul wrote this letter to the fractured and divided church at Corinth where various factions were fighting for control. There was an abuse of gifts within the church.¹⁹³ People became confused and the order and unity of this church was disrupted by false teachers, who undermined the influence of the apostle. Gordon Fee in his book *The First Epistle to the Corinthians* said, “There is some form of internal division in the church which is evident from three texts” (1:10-12; 3:4-5, 11:18-19).¹⁹⁴ In fact, some claiming superiority for their particular group, (“I am of Paul,” or “I am of Apollos,” or “I am of Cephas,” or “I am of Christ” (1 Cor. 1:12), and it is implied that some believe their giftedness makes them more valuable to the church than other members (1 Cor. 12:21-25). Paul sets out to correct this group division and other errors

¹⁹² Gangel, *Team Leadership in Christian Ministry*, 30.

¹⁹³ Wagner, *Your Spiritual Gifts can Help Your Church Grow*, 54.

¹⁹⁴ Gordon D. Fee, *The First Epistle to the Corinthians* (Grand Rapids, MI: Wm. B. Eerdmans, 1987), 5.

regarding spiritual gifts. F. W. Grosheide in his book *Commentary on the First Epistle to the Corinthians* states that Paul's introduction in 1 Cor 12:1, "Now concerning spiritual gifts," indicates that he is perhaps answering a question asked by the Corinthians.¹⁹⁵

Thus, Paul's idea was to apply suitable remedies to the disorders and abuses by some members, and to give answers on the questions of some congregants. Paul answered them with the truth, and with great force of argument using metaphorical language of style.

One Body, Many Members

In 1 Cor. 12:12, Paul presses his analogy by pointing that all the various parts—hands, eyes, feet—are all different yet they function as a single unit. But, notice that at the end of the verse, he did not say "so it is with the church," but rather he said, "so also is Christ." Ogden said that by interchanging Christ with the church, it tells us that the church is nothing less than the living extension of Jesus here on earth, but "He mediates His life through the church, His body."¹⁹⁶ The believers are actually His eyes, feet, hands, and voice in this world, who continues to reveal Himself in a people everywhere whom He has drawn to Himself. God thus ordained to give the church spiritual gifts so that the whole Body might be built up and glorify the Lord.

Every believer is gifted. Church leaders should know that every member of the church has a different gift. No Christian whatsoever needs to feel left out when it comes to possessing spiritual gifts. When a Christian discovers the gift, he or she can be sure that this places him or her in a minority, because not all gifts can be possessed by a single

¹⁹⁵ F.W. Grosheide, *Commentary on the First Epistle to the Corinthians* (Grand Rapids, MI: Wm. B. Eerdmans, 1953), 278.

¹⁹⁶ Ogden, *Unfinished Business*, 45.

Christian.¹⁹⁷ Just as the human body has a variety of members and organs, so the body of Christ, is comprised of a great variety of Christians, each of whom has his or her own special function (Rom. 12:4-8; 1 Cor. 12:17-20). Wagner states, “Every true function of the body of Christ has a member to perform it, and every member has a function to perform.”¹⁹⁸ We can only perform our ministry effectively based on our giftedness. Therefore, church leaders need to be careful in giving ministry assignment to the members, because the role or function that will be fulfilled by each member is determined by his or her spiritual gift.

It is important to note that church leaders should know that they have a gift of leadership, with the passion to lead, teach, and organize. They sense the direction in which God wants to move the Body, so that they can then motivate people to move in that direction. The members need to have the sense that the leaders have their best interest at heart, that they walk with God and that the vision they have is not of their own making. Because this is a very visible gift with much feedback given, leaders will have to be aware of their motivations for service. They will be tested in this area through success as well as failure in their ministry.

Calling corresponds to the gifting. God does not call leaders to a task for which He has not endowed them with the corresponding gifts. It means, when they discover the gift of leadership, they know to which areas of ministry God is calling them.¹⁹⁹ Leadership means leading, that is, going first. It means taking responsibility for a space in time and place, thinking ahead, and facing tough challenges with courage and conviction.

¹⁹⁷ Schwarz, *The 3 Colors of Ministry*, 42.

¹⁹⁸ Wagner, *Your Spiritual Gifts can Help Your Church Grow*, 40.

¹⁹⁹ Schwarz, *The 3 Colors of Ministry*, 42.

Leaders have access to new things, and their ability to lead people including themselves increases. It does not mean that leadership is easy, but leadership becomes more true in the sense that they are not becoming more authoritative, but more authentic in their calling. It also means confronting the truth, even when doing so may involve difficult and unpopular issues. Most people assume this ability is given to only a handful of people, but this ability can be given by the Lord to anyone.

Gifts complement each other. None of us has reason to be proud of our individual gifts, since each one of us depends upon the gifts of others to complement our own gifts (Rom 12:3; 1 Cor. 12:21-23).²⁰⁰ At the same time, there is no reason to be jealous of the gifts of others as God will only hold us accountable for the gifts He actually has given to us (1 Pet. 4:10; Matt. 25:14-30). We should not be disappointed that there were so many gifts we do not have. In the author's case, he discovered that he has gifts of teaching and leadership. He also discovered how dependent he is upon the gifts of other church leaders, while at the same time how they are dependent upon him. For example, one of our leaders has a gift of help and organization. When the author first observed his level of commitment to help him and other members of the church to transport them from one place to another, the pastor almost felt guilty. However, the person confessed that by using his time and energy, and integrating his gift into the church ministry, he was simply fulfilling his calling from God. With the help of this brother and other gifted members, the whole church was able to do what God has designed for them in this city, something that the pastor could not be able to do alone.

²⁰⁰ Schwarz, *The 3 Colors of Ministry*, 45.

Unity and Diversity in the Church

In Ephesians 4:1, Paul says, “I urge you to live a life worthy of the calling you have received. Be completely humble and gentle; be patient, bearing with one another in love. Make every effort to keep the unity of the Spirit through the bond of love.” Paul again talks about unity in diversity, purity in the church, and in the context in which he goes on to talk about spiritual gifts. The gifts are meant to build up the church, not to divide it. He stresses the fact that we are one in Christ, and the unity in the church can be enriched by the diversity of the gifts, talents and skills of every member. Warren W. Wiersbe commented in his book *The Bible Exposition Commentary*, Volume 1 that Paul connects unity and diversity with maturity in his letter and provides the following chart:²⁰¹

Epistle	Unity	Diversity	Maturity
I Corinthians	12:1-13	12:14-31	13:1-13
Romans	12:1-5	12:6-8	12:9-21
Ephesians	4:1-6	4:7-12	4:13-16

God’s calling for His church is to be united, yet He has made us diverse. In 1 Cor. 12:4-6, Paul made it clear that there are diversities of gifts, differences of ministries, and diversities of activities that operate within the church. David E. Garland’s *I Corinthians* argues that the word differences or varieties [Greek noun: *diairesis*] which occurs only here in the New Testament comes from the Greek verb *diaorein* which clearly means “to

²⁰¹ Warren W. Wiersbe, *The Bible Exposition Commentary*, Vol. 1 (Colorado Springs, CO: Chariot Victor, 1989), 607.

distribute.”²⁰² He said further that many translators interpret it to mean “allotment” or “distribution.”²⁰³ It means that it is the Holy Spirit who distributes and supplies the necessary services in the church for their edification. On the other hand, the idea of unity seems to be clarified on 1 Cor. 12:7, where the Christians are reminded that “to each one the manifestation of the Spirit is given for the common good.” It is clear that the emphasis is not the variety of gifts but the one Spirit who distributes the gifts to each one.²⁰⁴ Therefore, no one gift would be superior or inferior to another.²⁰⁵ All gifts come from God and are used for God's redemptive work among men. Garland also stressed that the allotment of gifts is diverse, where the source of the gifts has “Trinitarian overtones,” that falls into three broad categories, as stated in 1 Cor. 12:4-6: (a) diversities of gifts (*charisma*), but the same Spirit; (b) differences of ministries (*diakonai*), but the same Lord; (c) diversities of activities (*energemata*), but the same God.²⁰⁶

Diversities of gifts (*charismata*), but the same Spirit (1 Cor. 12:4)

We understand that the most common Greek word for gift is *charismata*, which means something bestowed out of grace, favor or special kindness.²⁰⁷ Wagner says that there is a very close relationship between spiritual gifts and the grace of God.²⁰⁸ Paul may have been chosen this word which denotes unmerited favor to the believers in order to

²⁰² David E. Garland, ed., *1 Corinthians: Baker Exegetical Commentary on the New Testament* (Grand Rapids, MI: Baker Academic, 2003), 575.

²⁰³ Ibid.

²⁰⁴ Ibid.

²⁰⁵ Ogden, *Unfinished Business*, 52-58.

²⁰⁶ Garland, *1 Corinthians*, 576.

²⁰⁷ Comiskey, *The Spirit Filled Small Group*, 103.

²⁰⁸ Wagner, *Your Spiritual Gifts can Help Your Church*, 43.

emphasize the source of the gift, rather than its nature. When God gives us a particular gift, He expects us to exercise this gift; however, this does not mean that everything will turn out perfectly. Paul emphasizes that there is no reason that one member should be jealous of the gift of another for all gifts originate from God and therefore each one is significant.

In Paul's metaphor of the church as a body, that while all parts of the body are important, some are essential, just as the heart, for example, is more important than a hand. In 1 Cor. 12:31, Paul declares: "But earnestly desire the best gift." The brethren in Corinth recognized that some gifts were even greater than others. Paul also said in 1 Cor. 12:28, "And God has appointed in the church first apostles, second prophets, third teachers, then miracles..." Some scholars agree that Paul's use of "first, second, and third" must imply order of importance of spiritual gifts. Joel Comiskey states, "This gift has been applied to church planters like Apostle Paul who pioneered new territories for the gospel (1 Cor. 3:10)."²⁰⁹ It is obvious that the gift of apostleship is listed first simply because it is from the apostles, the church planters, that the believers in the community receive Christian teaching. Likewise in 1 Tim. 5:17 Paul commands that the elders, especially the teaching elders, be esteemed worthy of "double honor," because they are those who work hard at both preaching and teaching. It seems that some gifts are more honorable than the others. This does not at all imply that some are unimportant; Paul is careful to make this clear in 1 Cor. 12:15: "If the foot says, 'I am not a part of the body because I am not a hand,' that does not make it any less a part of the body." All gifts are essential and diverse, but those whose focus is the public ministry of the Word of God are

²⁰⁹ Comiskey, *The Spirit Filled Small Group*, 140.

especially important because they are the very foundation of the church. There would be no structure, no form, and no doctrinal framework apart from these gifts. However, pastors, ministers, and leaders should not act as the most famous person on center stage, for all parts of the body are equal. There is only one star, the Head of the Church, Jesus Christ. This is not theoretical, but this is Divine truth to be lived by all believers.

Differences of ministries (*diakonai*), but the same Lord (1 Cor. 12:5)

Not only has the Holy Spirit bestowed different gifts upon the Church, but He distributes variety of ministries or services (*diakonia*) upon the church. Greg Ogden said: “For the body to thrive, every part must operate according to its design.”²¹⁰ In a physical body, when some part stops functioning in the way it should, our health is impaired. This is also true in the church that the body parts are there to do their role because they are all needed as they function together. God has designed His church in such a way that all members are to function according to their ministration, because they are all needed.²¹¹ As Paul said in 1 Cor. 12:18, “But our bodies have many parts, and God has put each part just where He wants it.” It seems that God disposes His ministries to members of the church according to His own will. He distinguished and distributed the ministries as He pleased. Therefore, we should be doing the duties of our own place as leaders of a group, and not murmuring to ourselves, nor quarreling with others, that we are not in their positions.

Jesus is the model in our ministries. He does take on himself *diakonia*, a ministry of service to others.²¹² Jesus freely chose to become a servant dedicated to act for the

²¹⁰ Ogden, *Unfinished Business*, 43.

²¹¹ Ibid., 49.

²¹² Ibid., 83-84.

well-being of others. Likewise, His followers are to exercise their ministry (*diakonia*) in similar fashion. Jesus tells the disciples how necessary it was that they should by faith adhere and abide in Him (John 15: 4-6). He expects that those He ordains to lead should be fruitful, should serve one another according to their ministration, and should not serve in vain. F. F. Bruce in his book *The Gospel & Epistles of John* says: “Jesus chose the disciples that they might share His ministry. The fruits produce by the branches is the fruits produce by the vine itself.”²¹³ The fruits of Christ through us should remain and the good effect of our labor and service must continue. Therefore each leader should serve people with good purpose and intent to the good state of the whole body.

Diversities of activities (*energemata*), but the same God (1 Cor. 12:6)

The third diversity is “activities” (*energemata*), and finds its origin in God, from which we get our word “energy.” Gordon Fee says, “It implies that all things accomplished in the church are affected by God’s power.”²¹⁴ He added that there may be different forces working in the church that produce different results, but God never works against himself.²¹⁵ Each gift operates in its particular way to strengthen the body. For example: evangelists brings in new believers in Christ, pastors help create a nurturing atmosphere, mercy/help/giving reach in compassion, servers identify and meet the basic needs, leaders lead and inspire people to serve one another, and so on. Although God is a God of variety who cannot be categorized or boxed-in, Paul’s intent was to expound the understanding of the believers regarding gifts to include not only the powerful

²¹³ F. F. Bruce, *The Gospel & Epistles of John* (Grand Rapids, MI: Wm. B. Eerdmans, 1983), 312.

²¹⁴ Gordon D. Fee, *The First Epistle to the Corinthians* (Grand Rapids, Wm. B. Eerdmans, 1987), 586.

²¹⁵ Ibid.

manifestation but also the “humbling forms of expression such as everyday service.”²¹⁶

The fact that gifts are allotted to each one, no member has a monopoly on the Holy Spirit. Paul points out in 1 Cor. 12:29-30 that the Spirit works in each member, and He works differently for the common good.

Some leaders with a specific gift have a temptation that both they and others around them need to be aware of. They can easily fall into the syndrome of “gift projection.”²¹⁷ For example, a person with the gift of faith should not chide others for their lack of faith; a person with the gift of evangelism should not expect from members the same kind of involvement that is normal for him. Though all have faith, and all are required to share the gospel, the one with the gift of faith or evangelism is still different from those without it. Those with gift of hospitality should not require that all church members should do the same. To neutralize this danger, as Schwarz suggested, that leaders should teach the members about the responsibilities of all believers to exercise their gifts.²¹⁸ Christians are in danger if there is disobedience in following God’s command. Even if you do not have the gift of evangelism, you are not excused from the responsibility of sharing your faith with others. Or you do not need the gift of giving in order to tithe. This is one common ground which can and should be practiced by every Christian, and should be known to all leaders of the church first.

²¹⁶ Garland, *1 Corinthians*, 577.

²¹⁷ Wagner, *Your Spiritual Gifts Can Help Your Church Grow*, 160.

²¹⁸ Schwarz, *The 3 Colors of Ministry*, 48.

Maturity in the Church

Grudem said that gifts are tools for ministry, not necessarily related to Christian maturity.²¹⁹ In the case of the Corinthians, membership was still immature in doctrine and conduct, yet spiritual gifts were given to every believer (1 Cor 12:7). It is possible to have a gift in one area but still be immature in doctrinal issues or conduct. On one occasion, Jesus said that even the unbelievers can prophesy, cast out demons, and do mighty works, but Jesus will declare to them, “I never knew you; depart from Me, you who practice lawlessness!” (Matt. 7:23). The lesson is that we should not evaluate spiritual maturity on the basis of spiritual gifting. Maturity comes through a close walk with Jesus and the result of obedience to his everyday life. Here are some suggested steps in order to attain the desired characteristics of matured and gifted servants of God.

Train and develop your gifts

Even though God has given you certain gifts, this does not imply that there is no room for improvement in these areas. On the contrary, you should make every effort to train and develop these gifts so that they can be used to their fullest potential (2 Tim. 1:6).²²⁰ Developing the dynamics of spiritual gifts in a church and in a small group context is necessary because it is biblical, it will help make Christians more Christlike, and it will enhance the health of the Body to grow numerically and spiritually.²²¹ Paul said, “Since you are eager to have spiritual gifts, try to excel in gifts that build up the church” (1 Cor. 14:12). There are ways to train and develop your gift, such as participating in leadership training and seminars that will equip you or gain you further

²¹⁹ Grudem, *Systematic Theology*, 1030.

²²⁰ Schwarz, *The 3 Colors of Ministry*, 95.

²²¹ Wagner, *Your Spiritual Gifts can Help Your Church Grow*, 12.

experience. Learn from the constructive criticism of others; though painful sometimes, it is useful. Allow God to constantly shape and change you. When the author discovered his gift of teaching, he had invested considerable amount of time and money through training and education. He is conscious of how much he still has to learn in this area.

Blend your gifts to the church

Each of us is only a part of the Body, and we have to be different and act appropriately in order to blend and complement each other. Analyzing the distribution of spiritual gifts with regard to individual gifting is one of the most objective tools for determining the church's starting point.²²² Greg Ogden points out that Paul warns the Corinthians about two attitudes that threaten the life of church; the attitude of inferiority and superiority.²²³ Using The Message version of the Bible, Paul said to the Corinthians:

If Foot said, 'I'm not elegant like Hand, embellished with rings; I guess I do not belong to this body,' would that make it so? If Ear said, 'I'm not beautiful like Eye, limpid and expressive; I do not deserve a place on the head,' would you want to remove it from the body? If the body was all eye, how could it hear? If all ear, how could it smell? As it is, we see that God has carefully placed each part of the body right where he wanted it (I Cor. 12:15-18, [The Message Version]).

This version captures the essence of the inferiority complex in this distinct translation. In actual ministry, some Christians compare their gifts to others and declare their faith deficient or themselves second-rate believers. Or some believers are trying to copy or mimic those they admire, instead of being themselves. This should not happen inside the church of Christ. The second attitude that destroys body life according to Ogden is that of superiority; a definite problem at Corinth.²²⁴ Some felt that because they

²²² Schwarz, *The 3 Colors of Ministry*, 88.

²²³ Ogden, *Unfinished Business*, 44-45.

²²⁴ Ibid., 56-58.

had certain high-profile, sensational gifts, they were more important than others within the body. Using the Message version, Paul illustrates:

No part is important on its own. Can you imagine Eye telling Hand, ‘Get lost; I do not need you’? Or, Head telling Foot, ‘You’re fired; your job has been phased out’? As a matter of fact, in practice it works the other way—the ‘lower’ the part, the more basic, and therefore necessary. You can live without an eye, for instance, but not without a stomach (1 Cor. 12:21-24).

Here, Paul calls for interdependence within the body where all the members care for each other equally.²²⁵ No one can tell that he or she is more important than the other. No matter how significant we are it is only because of what you are a part of. An enormous eye or a gigantic hand would not be a body, but a monster. What we have is one body with many parts, each its proper size and in its proper place. If we are different from other members, do not be afraid of it, because God made us that way in order to complement and blend our gifts with each other.

Use your gift, but do not abuse

Gifts are supposed to be used or applied to the prevailing needs of the church. It is important for pastors that the right person fills the needed position, and to avoid the wrong one that God has not gifted for a particular ministry. When Paul said, “I do not want you to be ignorant,” this implies that Paul wants the Corinthians to know what are spiritual gifts and their purpose. The problem with the Corinthian believers was not a lack of the use of the gifts, but the abuse of such gifts in the life of the church. Christians can abuse spiritual gifts if it not applied to church development.²²⁶ The leaders of the church are misusing their gift if they do not help the body to reach its potential and to arrive at its

²²⁵ Ogden, *Unfinished Business*, 58.

²²⁶ Schwarz, *The 3 Colors of Ministry*, 94.

God-appointed destination.²²⁷ Another misuse of the gifts is that when the leaders use the gifts for acquiring power, gaining wealth, taking revenge, or exploiting fellow believers.²²⁸ It is a dangerous thing when we abuse our gifts. Since we did not earn them, we should not take them for granted because we have great responsibility to God who will judge the living and the dead.

Remain open to newly discovered gifts

As Christians grow in their relationship with the Lord, remain open to additional or newly discovered gifts in the ministry.²²⁹ Some theologians hold the view that Christians receive all of their gifts at conversion, but we must not view these gifts as static, but that we remain open to new discoveries of our gifts. Paul admonishes Christians to “eagerly desire” gifts (1 Cor. 12:31). When the church leaders recognize that the gifts presently being exercised in a given task are not adequate, they need to pray that God will bless those involved in ministry with new gifts, or cause their additional spiritual gifts to be discovered, or send new workers who possess the gifts that are lacking. Note that often more than one gift is necessary to complete a certain task.²³⁰ If you have discovered your new or additional gift, then train and develop them. But always be careful because there are certain dangers associated with ministry gift, and we can take measures to avoid them, such as the danger of pride, of becoming an ungrateful person, and of false humility.

²²⁷ Ogden, *Unfinished Business*, 207.

²²⁸ Wagner, *Your Spiritual Gifts can Help Your Church Grow*, 52.

²²⁹ Schwarz, *The 3 Colors of Ministry*, 96.

²³⁰ *Ibid.*, 100.

The Gift of Love

Maturity involves love. It is not just an individual process but a corporate one. In Ephesians 4:12-16, Paul gives a number of images and illustrations how the church should operate, but the overarching theme is that we become a church that is mature, when we “grow up into Him who is the head, that is Christ.” But beyond the question of spiritual gifts and maturity, Paul said in 1 Cor. 14:1, “Pursue love, and desire spiritual gifts.” In the NLT version, it says, “Let love be your highest goal!” In this context, Paul defines what he means by “higher gifts” or “greater gifts.” It is in the context of using spiritual gifts that Paul writes about unity and diversity in the body of Christ. In 1 Cor. 12-14, all three chapters are focusing on spiritual gifts. These three chapters go together. The fact that Chapter 13, the famous chapter on love, is right in the middle of this section on spiritual gifts, has fascinated many Christians including the author. This shows the significance of exercising the gifts in love. Paul tells the Corinthians that they could have all the gifts, even the gift of martyrdom, but without love they amounted to absolutely nothing (1 Cor. 13:1-13). When I was in Jerusalem, I witnessed the destruction of people in the streets, marketplaces, restaurants, schools, and buses by the so-called suicide bombers. They blew themselves up in the middle of large number of people with the use of explosive devices for the sake of their faith. Martyrdom without love will never be acceptable in the eyes of the Almighty. For Paul it is not a case of choosing love rather than gifts. It is not either love or gifts, but both love and gifts. It is the gifts exercised in love.

It is clear that in the church in Corinth there were some abuses in the way spiritual gifts were being used. Sadly, these wonderful gifts were being used in the wrong way. Instead of building up the church and bringing greater love and unity, the gifts, or rather

the abuse of the gifts was causing division; rivalry and jealousy. There was too much pride and not enough sensitivity to the Holy Spirit. There was disorder and confusion. But in this metaphorical image presented by Paul as a model of the church, is the absence of special distinctions between one ministry with another. It shows that competition and hostility regarding gifts, skills, or position in the church become unnecessary because there is only one source, Jesus Christ. Paul's final exhortation regarding love says, "But for right now, until that completeness, we have three things to do to lead us toward that consummation: Trust steadily in God, hope unswervingly, love extravagantly. And the best of the three is love" (1 Cor. 13:13, *The Message*). Indeed, there is nothing more precious than unity of the church in the Lord, because we are called to promote truth and unity. It is what the Lord desires and longs for in our churches; between leaders and elders, workers and all members. It is the thing that will make our body healthy and strong, thus allowing Him to pour out His blessings upon us.

Testimonies on the Study of Gifts of the Holy Spirit

When I taught this subject—about the biblical examples of people in the church of Corinth—to the leaders of WIN-NY, I gave them ideas on how God deals with imperfect people like the believers in this church. Though the Corinthian members were ignorant of spiritual gifts, we can see from Paul's epistle that he did not immediately rebuke them for their ignorance about the gifts. In fact, he started his discussion by saying, "I make known to you that no one speaking by the Spirit of God calls Jesus accursed, and no one can say that Jesus is Lord except by the Holy Spirit" (1 Cor. 12:3). It seems that Paul acknowledges the areas in which the church in Corinth is already strong. He shows them who they are in God's eyes, and that they are saved and have the gifts of the Holy Spirit, unlike the pagan who are "carried away by their dumb idols" (1

Cor 12:2). He opens their eyes to areas in which they have potential, then slowly, he point out the areas in which they are weak and helps them draw nearer to the center.

As we analyze this subject, we all agree that God has used imperfect and insignificant people in the past to achieve His perfect and significant plans. In WIN-NY, many of our members are immigrants, products of broken homes and dysfunctional families. They are facing problems on life issues, family separations, and emotional disturbance. We address these issues through counseling and encouragement, Bible Study, discipleship training, cell group ministry, and people development. The steps we had to take toward our goal may have varied greatly, but we can say that each of these believers needed something very different in order to reach the things God wanted them to do. In the interviews that I conducted with the cell group leaders, it turned out that most of them, though familiar, are not well acquainted in discovering and utilizing their spiritual gifts. However, this study is an eye opener to all of them. We discover that those with gifts of mercy or help are also effective in evangelism and teaching; while those with a gift of leadership are also effective in pastoral care. We understand that utilizing spiritual gifts for the ministry with total reliance on the Holy Spirit will result in growing their cell groups. The cell group leaders should get out of their own way, by allowing the Holy Spirit to move in the ministry to empower and energize the members, so that they can fulfill their goal and purpose.

Marie, a cell group leader, married to a Nepalese man who had converted from Buddhism to Christianity said,

I realized that God is bringing my faith in a higher plane as we study this subject. I was so blessed to learn about spiritual gifts, and I will use this new revelation both in my secular work and church ministry. One thing that encourages me most as we study this together is when I discovered

my gifts of help, encouragement and leadership. My goal in my work is not only to be a good housekeeper but also to share the gospel to my employers, and encourage them to trust in the Lord more, read the Bible, and make Jesus the center of their lives. Also, I will be more active in promoting the mission of the Lord, share the gospel to my family and relatives, and invite them to our cell group, until they become mature believer in Christ.²³¹

Jal, who is another cell group leader said,

Like any new plan, starting a church carries a certain amount of risk. I am very grateful for the strong, gifted leadership that lead WIN-NY into existence. I understand that discovering spiritual gifts and using them to the ministry would be a great advantage than becoming ignorant. As mother of two and Science teacher in one high school in New York, I am more confident to serve God and lead my cell group in such a way that we will all grow in faith and bear more fruits. I understand that the best way to do it is not to rely on my own wisdom but through the power of the Holy Spirit. This study is also very helpful to my teaching career in my secular job. I am also excited to share the gifts of the Holy Spirit to my cell group that they too can be effective and productive members of this church and of the kingdom of God.²³²

Linda is one of the worship team members and cell group leader said,

I thought making my life available in the service through music is enough to serve God. I then realize that music is not included in spiritual gifts. Knowing the dynamics of music ministry and spiritual gifts, I discover that my gifts are help and encouragement. It is not enough to be good in singing or have a good voice in music ministry. I badly needed the gift of the Holy Spirit so that I can lead the congregation to sing and worship the Lord in unison with the power of God. The one with the gift of help can be effective in organizing the group, while those with the gift of encouragement can be effective to others who are suffering in trials or attack of the enemies. Through this study, I suggest to the pastor to teach this lesson to the entire music ministry team.²³³

The results based on the survey conducted by the author to all cell group leaders and the assistant leaders can be seen at the end of this paper (see Appendix C). On

²³¹ Marie R. is one of the cell group leaders of WIN-NY.

²³² Jal R. is one of the cell group leaders of WIN-NY.

²³³ Linda C. is one of the cell group leaders and worship team member of WIN-NY.

Question #5, the leaders when asked about their primary spiritual gifts, the answers varied from pastoral care to leadership to teaching. The result of this survey shows that the leaders of WIN-NY know their primary spiritual gifts, in contrast to what Schwarz's claim that 80% of Christians had no idea what their spiritual gifts are. They are using their gifts to serve and edify the brethren and to glorify the Lord (1 Cor. 14:12).

Regarding Question #6 that asks, "To what extent do you identify and develop your gifts in a cell group? 80% answered, "Very much." It appears that all cell group leaders are very much willing to share the lesson of spiritual gifts to their cell groups. They are ready to help the members to discover and develop their gifts in order to attain their goal and glorify the Lord.

CHAPTER 6

A LOOK TO BIBLICAL LEADERSHIP

Although I have been discussing several issues on leadership qualifications in this thesis, I believe that looking closer at the unique characteristics of selected bible leaders will provide a better understanding of their distinct leadership qualities. Our standard of selecting leaders must be based on biblical guidelines that please the Lord. We have heard of the success of many church leaders. However, it is important to know the kind of leadership that gives pleasure to our God. On one occasion, when Stephen was to be stoned by the people in Jerusalem, he saw the heavens opened and Jesus standing at the right hand of God in heaven (Acts 7:56). The lesson here is that, Stephen received a standing ovation from the Lord for his godly performance. How about us, when we perform our assignment from God, is it pleasing or displeasing to the Lord? Remember that leadership is a process, and it applies to every leader of the church. These four sermons will explore the leadership styles and character of the leaders beginning from our Lord Jesus Christ who is the Good Shepherd. The second is about Paul's transformation leadership skills, followed by Joshua's style that leaders are strong and courageous. The fourth and final sermon is about David, the man after God's own heart whose style is being faithful to His Lord. Let us study these messages and see what lessons we can learn from their personalities

Sermon I: The Leadership of Jesus, the Good Shepherd (Text: John 10:1-18)

Do you consider yourself a servant leader? Do you really want to be great in the eyes of the Lord? I ask this question because there are many immigrant Christians around the world that left their countries with the intent of not only to work and earn money, but also to serve the Lord. If that is your thought, and you want to learn how to serve God and be a servant-leader in a foreign land, your focus should be the leadership method of Jesus. Whether you are preacher, teacher, worship minister or cell leader, surely you have a feeling of helping others.

In today's message we see Jesus, who is not only a permanent but an eternal resident of heaven compare Himself to a good shepherd. The good shepherd, He said, opens the door, leads the sheep out, and cares for them. This characteristic of a loving shepherd should be seen to migrant workers who work as housekeepers, caregivers, nurses, physical therapists, doctors, school teachers, waiters and waitresses, and in other positions. This exceptional attitude is in opposition to the bad shepherd or hireling who does not care for the sheep or their job, except for the salary. We need to understand that our secular job is also our ministry in the Lord as good witnesses for Christ. In this passage, Jesus shows the perfect model of a servant leader contrasting His strategy with the style of the secular world. Let us study this passage and see what lessons we can learn from the leadership style of Jesus.

First, Jesus leads men in the right path (John 10:1-3). In the previous chapter, we see Jesus gives sight to the blind man (John 9:7), and people were amazed at this wonderful miracle God made for him. For some reason, his testimony was rejected by the religious leaders, and as a result, the man had been thrown down out of the synagogues because anyone who confessed that Jesus was the Christ would be punished (John 9:22).

Then Jesus came and found the excommunicated man (John 9:35). He sought out the poor man who had been cast out by the synagogue officials. When He found him, He talked to him and revealed Himself as the Son of God. When the man heard this revelation, he worshipped Jesus and received what Jesus had to say. This former blind man is an example of the lost sheep that needed to be led to the right path.

Jesus is the Chief Shepherd (1 Pet. 5:3-5), while the pastors and leaders are shepherds under His guidance. It is our duties to find the lost sheep of the Lord, to lead them in the right path of God, and to show them the truth about Jesus. The role of the leader is not just to build a church, but to be His instrument in finding the lost sheep of God. Paul said, “How then shall they call on Him in whom they have not believed? And how shall they believe in Him of whom they have not heard? And how shall they hear without a preacher?” (Romans 10:14). Paul is challenging the church leaders to go out, and find the lost brothers who have never heard yet the name of Jesus Christ. Let us lead them in the light of God!

Second, Jesus leads His sheep to green pastures (John 10: 9-10). The intent of Jesus for His sheep includes abundant blessings. Jesus is the good chief shepherd who can meet every need of each sheep. He promised that His “purpose is to give them a rich and satisfying life (John 10:10, [NLT]). It reminds us of what David claimed about his Lord saying, “The Lord is my shepherd; I shall not want. He makes me to lie down in green pastures; He leads me beside the still waters” (Psalm 23:1-2). While Jesus was on earth, the disciples did not have to look beyond Him for their needs because Jesus is able to provide the needs of His sheep.

Now, the members of the body of Christ are to look to one another for their needs by helping, sharing, exhorting, and praying. The reason why we decentralized the Pastoral care is because no person can fulfill the works of a single shepherd alone. The pastor of the church, no matter how educated he is or well experienced still needs the brethren in the church. Many people in our church are gifted in showing mercy, helps, giving, exhortation or encouragement. So let us use those gifts for the glory of God! In 1 Cor. 12:18, Paul said, “But our bodies have many parts, and God has put each part just where He wants it.” It seems that God disposes His services to members of the church according to the needs of the church. Leaders need to be aware and learn that they have contributions to make to promote love, unity and giving within the body of Christ. One theologian said, “Not all members have the same function, but all have the same goal; all are to be concerned for the others and to use their gifts in service to the whole.”²³⁴ It is the unity of the whole church that makes each member what he is, and the fellowship of the whole congregation what it is, just as Christ and His Body which makes the church what it is.

Third, Jesus gives His life for the sheep (John 10: 11-15). To find a green pasture in a desert, or to lead the sheep to where there is still water is not an easy task. It takes courage and determination to do this. For this reason, Jesus said that the good shepherd must be willing to “lay down his life for the sheep.” During His three years ministry, Jesus had encountered a lot of difficulties and opposition. His illustration of a wolf coming is symbolic with spiritual meaning (John 10: 12). He is there to protect His sheep from the wolves. We know that the hirelings He was talking about were the Pharisees

²³⁴ Stanley J. Grenz, *Theology for the Community of God* (Grand Rapids, MI: William B. Eerdmans, 2000), 467.

who did not care for the sheep. They were the religious teachers whose intent was to destroy and harm the sheep of God. But Jesus is the good Shepherd who had laid down His life for humanity. Jesus is very clear that it is by His own initiative (John 10:18), and that He laid down His life for His sheep. He gave His life that they might have life and have it abundantly.

How do we apply this illustration in our lives? Do we need to give up our lives the way Jesus gave up His life for humanity? Paul said, “He died for all, that those who live should live no longer for themselves, but for Him who died for them and rose again” (2 Cor. 5:15). Our lives should be rendered in serving others, especially the flock of the Lord. Leaders are called for this purpose, not for his own gain, but for the edifying of the body of Christ, and the glory of our God. Therefore, we need to acquire more wisdom and knowledge to protect our sheep from false and erroneous teachers. We need to be strong physically, emotionally and spiritually, because our enemies are not giving up their cause to destroy the sheep of the Lord. If we are doing our church assignments with murmuring and complaints, we have no right to be called servants of God.

Fourth and last, Jesus opens the door to anyone who wants to enter the fold (John 10:7-9; 16). The analogy of a door speaks of authority to give life. He does not only open the door but He is the door. It is the entryway, and Jesus is not just talking about Himself being the protector of the sheep, but the way to the sheep. Jesus is the dividing line between the people outside the fold and the sheep inside. “I am the door. If anyone enters by Me, he will be saved, and will go in and out and find pasture” (John 10:9). This is similar to the question of Thomas when he asked about the way to heaven saying, “I am the way, the truth, and the life, no one comes to the Father, but through Me” (John 14:6).

Jesus accepted us even though we have not dealt with Him in a proper and loving way. Though we were once disobedient and undesirable to God, Jesus never discriminated against anyone of us.

Who are we before we become Christians? The Bible tells that we were “by nature children of wrath” (Eph. 2:3). In fact, Christ died for us while we were yet sinners (Rom. 5:8). But it is because of God’s love; He who is far beyond our imagination has saved us, and put the Holy Spirit in us and changed our core nature forever. Leaders should understand that the door had been opened by God to everyone. We have no reason not to go and preach the gospel to all nations. It means our proclamation should not be limited to our friends and fellow citizens, but also to all kinds of people, races, and colors. We need to accept others, even their weaknesses.

Conclusion:

Our conclusion in this message is that there is no question that Jesus is the Good Shepherd. The only question that remains at this point of this service is this: Are you willing to follow the footstep of the Good Shepherd? To answer that question determines our interest how to handle the ministries that God gave us, and to lead our members on the way they should be. Paul’s concept of servanthood came from Jesus, and he admonished the Ephesians to have the same passion. “Therefore take heed to yourselves and to all the flock, among which the Holy Spirit has made you overseers, to shepherd the church of God which He purchased with His own blood. For I know this, that after my departure savage wolves will come in among you, not sparing the flock” (Acts 20:28-29). God is no respecter of persons, and every leader can serve God successfully if they are willing to follow the leadership model of Jesus. If we are willing, then we can rejoice in the fact that He will ever be with us and guide us with His Spirit. If you are still

struggling for the proper way of leading your members or cell group like a Good Shepherd, then you need to develop your hands and ask God's wisdom and strength. Come to Jesus today and He will restore and strengthen your souls, and He will place you in the perspective of God.

Sermon II. The Leadership Style of Paul, the Transformed Leader. (Text: Romans 12:1-2)

One of the most important lessons for many leaders is that nothing great ever happens without personal transformation. In my personal experience, I have learned to ask myself, "What is the nature of the leader's transformed life? Does the leadership team have an opportunity for change?" I have found that the larger the scale of the change that leaders seek, the more likely it will succeed. As leaders, let us make sure we have a clear understanding of the concept about leadership. Leadership is a description of work. It is not the desirable personality traits and social skills commonly associated with leaders of this world. In the Bible, there are various criteria by which leadership is measured.

In our passage, Paul has just concluded a profound teaching that defines what God has done for every believer. Then, he pleaded what the Christians need to do, "inner transformation." We have heard many teachings about this passage, but let me focus this message on Paul's transformed life, from his old religion to a new found faith in Christ. He knew that the key to a powerful leadership is not what we can gain as leader, but how we can be changed from our old self as leader. Some leaders are frustrated with their members because they are not growing in faith and commitment. Yes, this might be one of our goals in leading our group, but the most important thing in life as leader is to look at oneself, because the real issue is our lives. Paul spoke about self-control, self-discipline, or training his own body, because he knew that all of those are needed in

leadership ministry. “I fear that after preaching to others I myself might be disqualified” (1 Cor. 9:27b). For Paul, this transformation involves hardship and danger: it means sharing some of the sufferings of Christ. Today, let us study the life of the Apostle Paul and see what lessons we can learn from his life as he serve and lead the flock of the Lord.

First and foremost for this study is to look back at your old life, and do not forget your humble beginning. Saul of Tarsus was introduced by Luke as a great persecutor of the early church. The book of Acts tells how he solicited a letter from the high priest going to Damascus so that he could destroy the work of the Way in that city (Acts 9:1-2). Like many religious people in his time, Saul saw that the growing number of the followers of Jesus of Nazareth would be an obstacle and rival to the expansion of his religious enterprise. In his letters to Galatians, Paul admitted who he was as a person before he became a believer. “I persecuted the church of God beyond measure and tried to destroy it” (Gal. 1:13).

Second, examine your own passion in life. What is your passion in life that you want to do and excel in? In Paul’s experience prior to his conversion, we see how passionate he was to follow his religious desire, although he thought that it was completely free of self-interest, yet it was brutal and self-righteous. He said, “If anyone else thinks he may have confidence in the flesh, I more so.... concerning the righteousness which is in the law, blameless” (Phil. 3:4-6). Like Paul, a person can be true and zealous to his passion or goal in life, but actually without a commitment to kindness toward other men. If our attitude is similar to this way, we are nothing in the eyes of God. If your passion is just to lead, but without the true essence of being a Christian leader, we shall fail.

Third, know your personal purpose in life. James Autry says, “The definition of purpose begins with the question, ‘Why are we here?’”²³⁵ So, what is your purpose for doing such and such a thing in your life? Why do you want to be a leader? On the way to the road of Damascus, Paul was struck by a voice thundering from heaven, “Saul, Saul, why are you persecuting Me?” Jesus asked him a question, a personal one. Luke said that Saul fell to the ground and asked the voice saying, “Who are You, Lord?” The voice answered him saying, “I am Jesus, whom you are persecuting. It is hard for you to kick against the goads” (Acts 9:3-5). This confrontation, asking him personally went straight to the heart. This question should also be asked of every leader. Why are you doing this? What is your purpose and motive for doing such ministry? Do you know what are you doing? Saul thought he was doing something excellent. In his own mind, Saul was making things happen, but in reality he was injuring himself. He had no idea how far he was in the perfect will of God. In 1 Timothy 1:13, he said, “Although I was formerly a blasphemer, a persecutor, and an insolent man; but I obtained mercy because I did it ignorantly in unbelief.” Paul’s purpose in life was out of God’s will, and his situation could be true to us, that we make one thing in this life so hard because we are out of God’s presence.

Fourth, know God’s purpose in your life. Saul’s life did not stop with his personal encounter with Jesus, but it turns out that God had a purpose in his life. It was revealed to Ananias: “Go, for he is a chosen vessel of Mine to bear My name before Gentiles, kings, and the children of Israel” (Acts 9:15). Ananias went and laid his hand on him, and then something like scales fell from Saul’s eyes, a sign that God was giving him a new

²³⁵ Autry, *The Servant Leader*, 27.

outlook of life in Christ. Then, Saul began to fulfill the Lord's mission and purpose in His life, first in the city of Damascus, then in Jerusalem, and later throughout the Mediterranean world. Our life did not begin at birth and it will not end at death, rather before we came to earth, God knew us and loved us. Jonathan Falwell said, "The first place to start with any attempt at discovering the will of God for the church is to study, interpret and apply the Word of God in relation to the church."²³⁶ God allowed us to come to earth with a specific but heavenly purpose, to experience the joy and pain of a physical body. He saved us so that He may fulfill His glorious plan in our lives.

Fifth, know that God can use your skills and spiritual gifts for Him. Saul who became Paul was a religious young man prior to his encounter with Jesus. He was an active supporter of the law, upholding it with enthusiasm. When Christianity began to expand, he stood to challenge it. He thought that it was his duty to imprison and kill the followers of Jesus, and that His teaching was an insult to the teachings of Moses.

Nineteenth century scholar Charles Spurgeon said, "Paul was most zealous in the cause that he thought right. Bitterly, cruelly, even to death, did he persecute the believers in Christ."²³⁷ Then, immediately after the Damascus incident, Paul had portrayed the new and transformed person, with a zeal and passion for Christ Jesus. His passion and skills for his former religion was transformed by the Holy Spirit in its proper place.

"Concerning zeal, persecuting the church; concerning the righteousness which is in the law, blameless" (Phil. 3:6). Driven by the desire to preach the gospel both to Jews and Gentiles, he built up the churches in various places and brought glory to his beloved

²³⁶ Falwell, *Innovate Church*, 103.

²³⁷ Charles Spurgeon, *Commentary on Philippians*, http://www.preceptaustin.org/philippians_34-6.htm#3:6, accessed December 17, 2013.

Savior, Jesus Christ. This is similar to our service in the kingdom, that God can transform our natural talents and skills into spiritual gifts for the edification of the body and the glory of God.

Sixth, know that God accomplishes His plan with a group of people. Many Christian leaders and church pastors are trying their best to do ministries alone, but Paul followed the Lord's commands in the company of friends. He accepted the invitation of Barnabas to work in Antioch mission (Acts 11:26). They ate, worked, prayed, fasted, suffered, wept, and ministered together. As the Lord prospered the ministry, Paul met Timothy, Titus, Silas, and many others. He traveled with them (Acts 11:27, 13:6, 13:14, 14:24 15:41, 16:6, 17:1, 20:4), as they preached the gospel in different places. Most of the decisions that were crucial to Paul's life and ministry were not made by him alone, but in a group, usually after fasting and prayer (Acts 13, 15, 19). Paul and his fellow-servants were also subject to all pains, trials, and disappointments that true relationships can experience. As John Maxwell said, "Only as we develop a team do we continually succeed."²³⁸ A pastor needs the brethren to fulfill the goal, as the foot needs the hand.

Seventh, understand that Jesus must be the object of our faith. Paul claimed that his focus in life was for Christ Himself. In Phil. 1:21, he said, "For to me, living means living for Christ, and dying is even better." For Paul, the most important offering is not our accomplishments, but our transformed life; living faith in Christ, not dead faith. In doing our ministry, the most crucial question to be asked is not, "What are you doing?" but "Why are you doing this?" Christians should not be so sidetracked by their achievements that they solely focus on numbers, possessions, and performances. Paul

²³⁸ Maxwell, *Developing the Leader Within You*, 181.

was so passionate about spreading the gospel for some reason; he was in love with the Lord and is with Him in eternity. For him, any worldly and personal interest is irreconcilable to his faith in Christ: “Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ” (Phil. 3:8). Paul’s faith in Jesus reversed all his former desires, so that his gains he counted to be losses.

Conclusion:

In conclusion, we can attain our success in ministry when we began to pause, be still and look back. The more we seek our life transformation, the more likely we will succeed. Through the process of transformation, leaders can be more creative, skills and talents can be more cultivated, more people will be blessed, and they are heading for more missionary success. The members of the congregations, specially the immigrants who are facing hard issues in life will know that they are valued parts and contributors to the mission of the church. They will feel like partners and significant persons in the ministry, not just workers doing someone else’s ministerial assignments for them, but major players. Our interest is based on ethics and values of the leadership founded on the biblical principles. Paul’s goal in life is to aim higher, pursuing his upward call, the glory of the risen Christ, aim to grow and transform more in the grace and knowledge of the Lord, aim for a life that makes death an act of worship and a welcome into eternity with Christ.

Sermon III: Leadership Style of Joshua, the Strong and Courageous Leader. (Text: Joshua 1:1-9)

Every time I read the book of Joshua, there is one important verse that always catches my attention and brings me to my conviction, “Have I not commanded you? Be

strong and of good courage; do not be afraid, nor be dismayed, for the Lord your God is with you wherever you go” (Joshua 1:9). I believe Joshua was overwhelmed by this encouraging message from the Lord. He had just come from the wilderness after forty long years, witnessing the demonstration of God’s power through Moses, both in Egypt and in the wilderness. He saw the parting of the Red sea, the coming of water from the rock, the miraculous provision of manna and quail, the appearance of God’s holy presence before their eyes, and much else. All of a sudden, God took Moses, and he became the head of the people of Israel. Some pastors may have the same kind of experience, when suddenly the senior pastor would be transferred to another place, or would suddenly die, and instantly he became the senior pastor of the church.

To encourage Joshua as the new leader of millions of God’s people, the Lord spoke to him, and gave him full assurance saying, “As I was with Moses, so I will be with you. I will not leave you nor forsake you” (Josh. 1:5). God spoke to Joshua and told him that all that He had promised to Moses was still in effect. God was still going to give him the land that He had promised to their forefathers, Abraham, Isaac and Jacob, and that there will be no enemy that will be able to stand before him and the children of Israel. In this message, two important things that Joshua needs to keep in mind as this new phase of life begins as the new leader of God’s chosen people. First, his strength and courage must be found in God alone; the second, his life must be grounded in the word of God. Let us study this message and see what lesson we can learn from the life of Joshua.

The first important thing that Joshua needs to keep in his mind is that Joshua’s strength and courage must be found in God alone (Joshua 1:4-7). In the first six verses of this passage, there are at least three important promises made by the Lord to Joshua; the

Promised Land (Joshua 1:4), God will be with Joshua (1:5), and God will never leave nor forsake Joshua (1:5). However, Joshua required finding his strength and courage in God. The task was too great for Joshua, and the land was inhabited by giants, so he needed strength and courage not from his people but from the Lord. What is courage? How do we live it? Webster's Dictionary defines it as, "That quality of mind which enables one to meet danger and difficulties with firmness, valor." We know that Moses had been the Israelite's leader for 40 years, and now Joshua was to take over. Knowing Joshua's doubt and fears, God has to encourage him several times: "Be strong and courageous!"

For Christians and all immigrants, there is every reason to be courageous, no matter how dark the external situation may be. When coming to a new place to work, whether a secular or sacred job, we have no idea what is at stake. But the promise of Jesus is true and eternal, that He will never leave us nor forsake us. How I needed this courage when I first came to New York City as I started to establish the ministry a few years ago. But I can look back and know that God is faithful and has provided all that I needed in the past. Like Joshua, we need to anchor our strength and faith to God, for several reasons:

First, it is the Lord who will do all the work. The Lord had a job for Joshua to accomplish. The Lord has chosen him to replace Moses, and there was a lot of work to do to fulfill God's promises to his forefathers. Though it is still God who will do all the work to accomplish His plan and purpose, God needs people who are willing to get involved in serving Him and doing His work. However, just as with any job there are some requirements to do the work of the Lord, and demands that must be met. When Jesus sent His disciples to bring the gospel to various parts of the land, He told them not to worry

what they should say in times of trials and troubles, “For the Holy Spirit will teach you in that very hour what you ought to say” (Luke 12:12). God is there always, but He requires obedience and faith.

Second, God would be involved in the lives of Joshua and the Israelites. There was nothing that was going to take place in the life of Joshua or in the lives of the children of Israel that God would not be involved in. God knew that the work was too much for the people. Joshua could not do the mission alone, the people could not fulfill the task, and the only thing they needed to do was to cooperate with the plan of God. It is not what they wanted to do, but what God wanted to do through them. In our lives and mission, we must allow God to be involved in our lives too. Jesus once said to His apostle, “Apart from Me you can do nothing” (John 15:5)

Third, every battle and victory would be the result of God working for Joshua. Every step that Joshua took, every piece of land that he claimed, every battle that he won would be the direct result of God working for him (1:3-4). Joshua could have strength and courage for what was about to take place because he had God Almighty already working for him. Neither Egyptians nor Canaanites could be a partner in this endeavor. They just fled Egypt, now they are ready to conquer the land of Canaan. In our mission field, when God sends us to one area to evangelize and plant either a cell group or a church, rest assured that victory is on the way.

Fourth, Joshua’s greatest partner in this enterprise is God alone. Joshua could have strength and courage for what was about to take place because he had God Almighty already working for him. Can there be any greater ally than God? In Christian life, by giving His only Son Jesus Christ, we can think that no one should turn aside or do

away with God's love for us. None can take Christ from the believers, and none can take the Christians away from Christ, because, "No one can separate us from the love of God which is in Christ our Lord" (Rom. 8:39).

The second important thing that Joshua needs to keep in his mind is Joshua's life must be grounded in the Word of God (1:8-9). In verses 7-8, it shows that Joshua needs to demonstrate the importance of being grounded in the word of God. Obviously, Joshua had the Law that was handed down to him by Moses. But God tells him that being grounded in that Law is absolutely necessary for Joshua's strength and courage.

First, Joshua would need to know the Law. But God tells Joshua that being grounded in that Law is absolutely necessary for Joshua's strength and courage (1:7-8). He has to know the Law or God's instructions inside and out, backward and forward. Life would not be easy for Joshua as they enter the Promised Land. God made it very clear that he has to know every command, and to obey them with all his heart. The success of Joshua and the Israelites depends upon their obedience to the word of God. God said that His commandments are not too difficult to understand, and it is not beyond their reach. It is on their lips and in their heart so that they can obey it (Deut 30:11, 14). Thus, the Lord their God will then make them successful in everything they do. Parallel to Paul's encouragement to Timothy, the young leader of the church said: "Be diligent to present yourself approved to God, a worker who does not need to be ashamed, rightly dividing the word of truth." (2 Tim. 2:15). It is good to know leadership skills in handling the affairs of the church, but knowing God's word by heart is another things. Many pastors and church leaders are skillful in leadership and administration but not in exposition of God's word. For this reason, in time of trials and miseries in life, some fail to handle it.

When the brethren seek advice in time of difficulties in life, leaders cannot give them wise counsel, only because they are not skillful in exposition of God's word. As leaders it is necessary that understanding God's word is the priority in life.

Second, Joshua would need to make it the tool he went to when times got difficult. The warrior needs weapons, the painter needs a brush, the fisherman needs a net, the shepherd needs a rod, the servant of God also needs a tool, and the tool is the word of God. Joshua would be facing the Canaanites who were currently occupying the land. God said that he needs the tool, God's word when times got difficult. The prophet Jeremiah compared the word of God to a hammer that breaks the rock into pieces (Jer. 23:29). It means Joshua and all God's servants and leaders can find their strength and courage in God's word alone, and being completely grounded in His eternal Word. The result of this obedience at the end of verse 8: "For then you will make your way prosperous, and then you will have good success."

Third, success and prosperity is obedience to the law of God. And what was the result of Joshua finding his strength and courage in God alone and being completely grounded in God's Word? The answer is at the end of verse 8: "For then you will make your way prosperous, and then you will have good success." The world has different understandings of success. One may think that success is having a good career, or good house, or good family, or big investments. Jesus has warned the people against man's perception of success, "Take heed and beware of covetousness, for one's life does not consist in the abundance of the things he possesses" (Luke 12:15). For me, success is fulfilling what God desires in my life. It may be difficult, hard, and laborious, but I know

that in the end, life will be beautiful to me because God had promised it in His eternal Word.

Conclusion: As we renew our commitment to God today, many of us are thinking about our family, our ministry, our community. I believe that the better way to start is by praying and asking God to help us find our courage and strength in Him alone and to help us become grounded in God's Word. The task in the ministry is too great for us, we need our God who is able to help and guide us in all of our endeavors. If it is your first time visiting this church, I encourage you to establish your relationship with Jesus. In Him you find your strength and courage in God. And for that, you can make today the day that you begin your journey into eternity.

Sermon IV: Leadership Style of David, the Faithful Leader. (2 Samuel 5:1-5)

Church leaders are expected to be faithful to their calling. During my seminary days, we were engaged by our professor in a debate on who is the greatest person that ever lived in the Old Testament period. Some chose Abraham, Moses, Joseph, and Jeremiah, but I preferred David. For what reason! I pointed out the attitude of his heart and his loyalty in his relationship with God. Though all participants were winners on that debate, the most important is how to relate to the character of a person we chose. In this passage, we were told that all Israel went to David in Hebron and proclaimed him to be their leader or ruler over them. They made a covenant, and anointed David as their king.

This sermon is based on the leadership requirement of whether faith has a relationship to leadership ability. Definitely, people of faith have been strong leaders, such as Abraham, Moses, Joshua, Paul, Peter, and David. We know that faith and leadership are gifts of God to His people. They were given in order to accomplish God's plan through them. What does faith teach us about leadership, and is there something

from our faith that could help us become qualified and competent leaders? Let us look at David's leadership, and what characteristics of leadership do we find in him. How do we adopt his ways and apply them to our own leadership style?

First, David leads Israel with courage. From an early age, David displayed courage in the eyes of his people. As a shepherd boy, he proved himself very careful and tender of his flock. When the predator came, the young David confessed that he was not afraid to take the sheep out from the lion or bear's mouth. In front of King Saul he said, "I caught it by its beard, and struck and killed it" (1 Sam. 17:34-36). When faced with the giant Goliath of Gath, all the mighty men of Israel were trembling and afraid including Saul, except David (1 Sam. 17:24). Without the consent from his older brothers because he was still too young for battle, David made his way to the battlefield and convinced King Saul that he could defeat the uncircumcised Philistine. Combining his faith in God and courage, the young David prevailed over the Philistine with only a sling and smooth stones. As a result, his courage brought him to the palace and earned great respect from the people of Israel.

A leader can be a man of faith, but without courage he or she will find difficulties facing opposition and difficulties in life. All other traits are necessary like integrity, honesty, humility and others, but without the trait of courage, a leader cannot show these qualities in leadership. In his letter to the Thessalonians, Paul said that they were treated badly by the enemies of the gospel in Philippi, but because of the courage God gave them, they were able to declare the gospel to the believers, "in spite of great oppositions" (1 Thess. 2:2). Without fear, Paul preached the word of God everywhere, and anywhere. We too should have the courage to do the same.

Second, David leads Israel to unity. Israel was a disunited kingdom, but David was able to unify Israel, north and south, because of his leadership ability. Our passage tells us that David reigns over all Israel, and the elders recognized him as king over them (2 Sam. 5:1-3). We saw that the tribes of Israel turned to David when they realized that the kingdom of Saul's family had begun to crumble. The elders of Israel declared, "In time past when Saul was king over us, you were the one who led Israel out and brought them in" (1 Sam. 5:2). But the Israelites received David not because they had no other choice but because he already had displayed his ability to lead. They knew that God had a prophetic word for David, "You shall shepherd My people Israel, and be ruler over Israel." In this statement, we can see that the characteristics that should mark anyone who leads God's people, a demonstration of ability to lead God's people, and an evident of God's calling. David is a model of fearless leadership because he was able to bring Israel together in order to achieve God's vision for Israel.

The complaints of many people in churches today include gossip, misunderstanding, disunity, leadership struggles and division. The main role of the church's pastor is to fix this problem, unite the people, and move forward to attain their goal and vision. The ancient prophet said to the Israelites, "Can two walk together, unless they are agreed?" (Amos 3:3). We cannot walk and reach our goal unless we are united. Paul urged the leader to "make every effort to keep the unity of the Spirit through the bond of love" (Eph. 4:1). He stressed the fact that we are one in Christ, and the unity in the church can be enriched by encouraging everyone to exercise their talents, skills and the gifts of the Holy Spirit. I believe it is not only the pastor's role, but every member's to

promote love and unity, for both Jesus and Paul spoke about “loving one another,” “all of us,” and speaking to “each of us,” for the sake of love and unity.

Third, David fulfilled his promise of loyalty to God and men. From his fight with Goliath through his reign as king, David was driven by his loyalty to God. David’s service to Israel was grounded in faith and obedience to God. In one of his writings, he pleaded to God saying, “Create in me a clean heart, O God, and renew a steadfast spirit within me (Psalm 51:10). He understood that a clean heart and steadfast or loyal spirit is necessary to maintain a closer relationship with God. As a result, David ascribed all his victories not unto himself but unto the Lord (2 Samuel 8:14). While reigning as king, he remembered his friendship with Jonathan, and gave land to Jonathan’s son and extended hospitality to him (2 Samuel 9). David was indeed a servant leader, a concept which we can also see in the ministry of Jesus Christ our Lord.

Fourth, David recognized human vulnerability. While David reigns in all Israel, he encounters Bathsheba. He did not only commit adultery but made the leader of his army, Joab, colluded in the murder of Bathsheba’s husband, Uriah (2 Samuel 11). The prophet Nathan calls David to answer for his sin, and David humbles himself, seeks God’s mercy, and finds forgiveness in the Lord. Leaders are not perfect, but capable of committing sin. Vulnerability means being honest with your present condition, willing to admit mistakes as David did while in confrontation with the prophet. He was willing to say, “I have sinned against the Lord” (2 Sam. 12:13). As a church leader, we cannot be in control of all things, we are human beings and we need one another. We do not have power to maintain everything, but we need fellow men, and the power of God.

Fifth, David developed other leaders. One of the good qualifications of a leader is his ability to develop other leaders. David gave Joab a leadership role for the army of Israel, he made Jehoshaphat a recorder, Zadok and Ahimelech were priests, Seraiah was scribe, Benaiah, head of non-Israelites, David's sons were chief ministers (2 Sam. 8:15-18). Because David was afraid of no one but God, he was able to lead the nations without fear and to share responsibilities and power with others. Unlike Saul, when David became popular in Israel during his reign, his popularity created jealousy and insecurity from the heart of Saul. Saul sought to kill David (1 Sam. 19:1-3). But David was compassionate and spared Saul's life more than once.

Sixth, David leads his people to walk closer with God. David is called the man after God's own heart (Acts 13:22). The Bible tells us that after he was anointed king, David brought the Ark of the Covenant to the City of David. This is a sign of hunger for a close relationship with God. We know that David was not the strongest among his siblings during the selection, but his heart hungered and thirsted for the things of God. The first attempt to transport the ark was a disaster because of negligence (1 Sam 6:1-8), but the second one (vv12-15) shows how David learned that God's presence and glory could bring blessings instead of a curse to the people of Israel. He encouraged the Israelites that when they obeyed God, blessing should come upon them. For David, it is important to consult God for any decision that should be made (1 Chron. 15:13). As David and all Israel danced before the Lord when they brought the ark, David knew that the real worship must not be controlled by anyone else, and should be treated with great importance.

Conclusion: David is the biblical example of a faithful leader. He is not satisfied with just attaining a high level of competence but continues to seek godly ways where he can improve his skills and style. Good leaders are open for growth, but the growth must begin with a relationship with God. He can only be effective with his people as leader, and maintain his good relationship with his subordinates if he can maintain his good relationship with God. As Oswald Sander said that without the powerful anointing of the Holy Spirit, all of our efforts are as “dry as dust,” without accomplishing anything.²³⁹ Our first priority as leader is to establish our faithfulness with God, be careful with our conduct, and follow the rules of the game. The strength, unity, and effectiveness of our church are based on the strength of leadership. Since David developed his leadership skills, he was able to unite the nation of Israel and take it to great victories.

²³⁹ Sanders, *Spiritual Leadership*, 25.

CHAPTER 7

THE POWER OF SPIRITUAL DISCIPLINES

We have seen the examples of biblical leaders that seek to invest in the lives of those who are following their leadership through the discipleship process. They did this noble task so that as a group or community, they could be challenged to grow in the grace of God and to be more like Christ. Their focus is direct; goals and agendas are not concerned about personal gain, success, or popularity. While leadership skills can be taught, choosing to live as God's spiritual leader cannot be forced but rather is a choice that requires constant discipline. In this chapter, another important aspect of spiritual leadership will be studied in order to attain goals and plans—spiritual discipline. Spiritual discipline can be described as conduct that can improve our spiritual walk with God, enabling us to spiritual maturity and becoming competent leaders. The purpose of spiritual discipline is to develop our inner being that had been transformed by Jesus Christ when we accept Him as our Lord and Savior. Paul spoke about disciplining his body like an athlete, “training it to do what is should” (1 Cor. 9:29). To discipline our life is a natural part of daily living, for without it nothing shall be accomplished in our plans and dreams.

Oswald Sanders claims that, “Without a strong relationship to God, even the most attractive and competent person cannot lead people to God.”²⁴⁰ We can be the best

²⁴⁰ Sanders, *Spiritual Leadership*, 19.

preacher and the most active member of the church, but without the touch of God's anointing, our efforts will come to nothing. Spiritual discipline helps us to grow as matured disciples and servant leaders of Jesus Christ. Since church ministry is relational by design, spiritual discipline helps believers activate spiritual practices that mature them in Christ, so as to further the mission of the Church. We will look at a list of key spiritual disciplines that can be exercised in community, result in life-transformation, and keep your church and small groups on vision. Emphasis will be placed on why spiritual discipline is integral to the actual nature and effective outworking inside and outside the church.

Prayer: This practice is considered primary among spiritual disciplines. In his book *Home Cell Group Explosion*, Joel Comiskey declares that the cell leader's prayer life appears among the most important variables in cell group ministry.²⁴¹ He adds that the correlation between cell multiplication and the leader spending time with God is clear. It means the more we spend time in prayer, the greater the chance for the cell group to grow. That is why a consistent prayer life is considered primary among spiritual disciplines. It is communion and talking with God that can be done in personal devotion or as a group. The leaders need to discern first God's direction for their own lives in numerous decisions, before determining guidance for the groups.

Jesus needed to spend time alone with the Father. He often withdrew to lonely places and prayed. He even told us that "men ought always to pray and not lose heart (Luke 18:1). The book of Acts tells us the account of the believers praying together (Acts 1:14; 2:42; 3:1; 4:24; 6:6; 8:15; 12:5, etc.). Even the devotional patterns of some of the

²⁴¹ Comiskey, *Home Cell Group Explosion*, 33.

great men and women of God in history are well documented. Martin Luther confessed that he was so busy that he had to spend three hours in the morning with God.²⁴² In my daily personal devotion to God, I see to it that at least an hour or two will be spent in prayer, these include reading the Bible, worship, and listening to His voice. I do it in the morning before doing anything else. As I read the Bible, I open my spirit to the Lord and force myself to listen to His small still voice. I have my journal to write His message for my personal concern and ministry. By doing this, I was able to catch up with the things that God wanted me to do and share this with my fellow-leaders and congregation. I know that God is calling His leaders as His channel of blessings through prayer and intercession. In his book *Understanding the Purpose and Power of Prayer*, Myles Munro writes, “When you begin to communicate with God with power, grace, and confidence, it will help you to clear away the obstacle of unanswered prayer so that you can enter into a new dimension of faith, love, and power for service.”²⁴³ As I pray and commune in His presence, I discover many ways to approach God and learn the kinds of prayer God responds to. I believe that it is God’s desire that we experience intimacy with Him and receive spiritual strength to fulfill His purpose not only in our lives, but also in our church and ministries.

Fasting: You may have heard a number of times how some Christians fasted in order to grow closer to God. In most cases they are talking about the giving up of food or meals in order to spend time with God. In his book *Celebration of Discipline*, Richard Foster wrote: “In Scripture, the normal means of fasting involves abstaining from all

²⁴² Comiskey, *Home Cell Group Explosion*, 35.

²⁴³ Myles Munroe, *Understanding the Purpose & Power of Prayer* (New Kensington, PA: Whitaker House, 1984), 18.

food, solid or liquid, but not from water.”²⁴⁴ Using the story of Jesus’ temptation in the wilderness, (Matt 4:1-11; Mark 1:12-13; Luke 4:1-13) we are told that “he ate nothing” and toward the end of his fast, “he was hungry.” During his 40 days in the wilderness, Satan tempted Him to eat, indicating that he was abstaining from food. Today, fasting can be classified in various ways such as a medical fast, a moral fast, and a religious fast. And some people do not abstain from just fast food or meals, but also media such as television, movies, or the internet.²⁴⁵ However, the most important aspect of fasting is not what you abstain from, but why you fast.

There are several reasons why Christians practice fasting. They fast because they want to grow in their relationship with the Lord, help other brethren in their problems, or to heal from some hurt. When I started my ministry in Jerusalem in September 1999, I fasted 40 days without eating solid food except liquids. I repeated this 40 days fasting when I came to New York in 2006 for a new ministry. I know this is not mandatory, but, if God leads you to fast, He will give you strength so that you can do and fulfill what He had told you to do. The ancient prophet of Israel gave us insight into some biblical reasons for fasting as mentioned in Isaiah 58:5-8; “to loose the bonds of wickedness, to undo the heavy burdens, to let the oppressed go free, and that you break every yoke, to share your bread with the hungry, to bring to your house the poor who are cast out, to cover the naked men, to refrain from food, and to give glory to God.” Having mentioned these, we can say that fasting puts us in harmony with God who requires humility from those who wish serve Him and His people.

²⁴⁴ Richard Foster, *Celebration of Discipline: The Path to Spiritual Growth* (New York: HarperCollins, 1998), 49.

²⁴⁵ We encourage the people in our church to fast in this way, particularly from television, from time to time.

Meditation: There are many things that we associate with the word meditation, particularly eastern meditation. In the Old Testament, we were told that God had instructed Joshua to “meditate the book of the Law day and night, so he may be sure to obey all that is written in it. Only then will you succeed” (Jos. 1:8). The Psalmist declared: “Be silent and know that I am God” (Psalm 46:10). In these two verses, we were told that meditation of God’s Law, the Word of God, is the key to knowing God in a deeper way. A true relationship with Him is not based on a loud voice and talking, but by spending time with Him in silence and listening to His voice on a personal level. Today many Christians are using the term meditation with reference to the teachings of Jesus and tradition of the early Christian fathers. Richard Foster says that the forms of biblical foundation for Christian meditation are that Jesus has not stopped acting and speaking, He is risen from the dead and at work in our world.²⁴⁶ His stories and teachings from the Gospel testify that they are reliable and well-founded. He promised that He will never leave nor forsake His followers, and His Spirit of truth shall come and guide us into all truth. With these truths, history reveals that all of His followers throughout the ages have witnessed to this reality.

Christian meditation is a way of experiencing God through Christ beyond what our finite mind can understand. Pastors and leaders should encourage the members to get involved in this type of discipline. In Sunday preaching, encourage them to do this as a spiritual discipline. As you meet together in small group and discipleship training, find a way to recognize each member’s experience in meditating on God’s Word, because this is a way to spread out the mat for others to participate. The discussion will be more

²⁴⁶ Foster, *Celebration of Discipline*, 18.

energetic if the people are feeling free to share what is in their hearts. Also, encourage each one to meditate on the book of Psalms and let them share their experience with the Lord on Facebook or Twitter. By doing this, it will not only empower your group as a whole, but also develop their skills to facilitate discussions and demonstrates how others can do the same.

Study: When we hear the term study we may think of Bible School or Seminary using Lexicon and Bible Dictionaries whereas the study of Scriptures centers on exegesis. The purpose of studying the Bible has always been one of God's ways to introduce Himself to us. After the resurrection, Jesus said to His disciples, "These are the words which I spoke to you while I was still with you, that all things must be fulfilled which were written in the Law of Moses and the Prophets and the Psalms concerning Me" (Luke 24:44). The whole Bible is about the revelation of God to men so that they may know His plan, His attributes, and His personality. When the Pharisees sent their disciples to test Jesus and ask many question about various issues on the law, the Lord saw nothing except empty words and ignorance. "You are mistaken, not knowing the Scriptures nor the power of God" (Matt. 22:29). All errors will arise if men will remain ignorant in the Scriptures.

We study because we want to learn new things. Knowing God's word changes our mindset, and for that it may be transformed from old vicious habits that harm our living. The Apostle Paul said: "Be transformed by the renewing of your mind, that you may prove what is that good and acceptable to God" (Rom. 12:2). It means to us that the most effective discipline that we can practice to renew our mind and be free from ignorance is Bible Study. As pastor, I encourage the members to read the Bible daily. I see to it that

we are all reading the same book and chapter on the same day, so that when you meet together everyone can relate. The books and chapters to be read during the week are announced at Sunday Service. We allow each one to share their insights and new discoveries on Facebook or cellphone that can help everyone grow in the knowledge of God. If possible, I ask them to memorize the verse that speaks to them while studying the Scripture.

Simplicity: Richard Foster writes, “Simplicity is an inward reality that results in an outward life-style. Both the inward and the outward aspect of simplicity are essentials.”²⁴⁷ We deceive ourselves if we say we are simple and humble persons but without its having a profound effect on how we live. The Pharisees were the most religious group of people during the time of Jesus, yet the Lord was not happy with their lifestyle and ways of living. “Even so you also outwardly appear righteous to men, but inside you are full of hypocrisy and lawlessness” (Matt. 23:28). Was this an issue of simplicity? Well from the whole context we can see the arrogance, extravagance, and elaborate way they lived. They made their phylacteries broad, that they might be thought more zealous for the law than others. Pride was the supreme sin of the Pharisees, a sin that largely afflicted them, which Jesus takes every occasion to speak against.

I always warn myself of this discipline because our modern lifestyle lacks the inward and outward habits of simplicity. As Paul said, Christians should not conform to the pattern of this world (Rom. 12:2), or do not fall in with the customs of those who walk in the deceitfulness of life, and mind earthly things. The discipline of simplicity is a way of cleaning our own house, by removing anything that mess up and darken your

²⁴⁷ Foster, *Celebration of Discipline*, 80.

personal judgment to the understanding of the God's basic principle. It leads us to a decision that brings us down to the simplest form of living. The truth is we can still live a simple life in this modern world without being old fashioned.

Solitude: If prayer is talking with God, solitude is “waiting for God” to reveal His will. As we exercise this discipline, our focus is on Him and then He fills us with His spirit and anointing. While we pray and worship the Lord in a personal and intimate way, we cling to Christ in silence and listen to the sweet voice of the Holy Spirit. In several passages, Jesus told His disciples that, “He who has ears to hear, let him hear!” (Mark 4:9; Luke 8:8; Rev. 2 & 3). We must still ourselves to hear what God has to say to us personally, and to our ministries. This is the most important part of prayer, listening to His voice, where God is ready to reveal His will and speak unto our hearts. This happens as we activate the discipline of solitude.

Church leaders can be very busy in the ministry, and yet be out of touch with God. Our calling is not to do the things we want to do, but be in the place where we can be responsive to the voice of God above all else. This is not total isolation—it is only to reprove ourselves, to get right before Christ and focus on Him, before we minister to others and help them to get right with Him too. This discipline is an excellent tool to build our relationship with Christ! It takes time to practice and get used to it, but once we do, it is a remarkable way to build intimacy with Christ, and maturity in our relationships with brothers and sisters in the Lord. One way to teach this discipline is to go out with the group and stay in a private and isolated place for a couple of hours, and spend the whole time only in this discipline. Set aside a special day at least every quarter, or two times a year. Bring their Bible, notebooks, pen, snacks, or if possible declare fast on that day, and

turn off all electronic devices to avoid distraction from the “outside world.” The goal is to listen to what the spirit says to each one. Let them jot down what they heard from the Lord, ponder it, and share these messages with everyone.

Submission: The discipline of submission has never been a sign of weakness in the Bible. Though it is one of the most difficult disciplines to practice, submission is the strength of many successful ministers and God’s servants in all ages. The Bible tells us, “Servants, be submissive to your masters with all fear, not only to the good and gentle, but also to the harsh” (1 Peter 2:18). Peter shows us that submission is not only because they are your superior, but there is an inner attitude of mutual subordination and servitude. In reality, it is possible for servants to serve their masters without the spirit of submission. In the same way, you can call yourself a Christian or a church worker, do what they ask, yet inwardly be in rebellion against the leaders.

Some Christians are leaving the church because they think they are being controlled by the leaders. The truth is they just do not want to submit to church policy. Jesus did not lose his freedom and identity as the Son of God and Messiah when He obeyed and submitted Himself to the perfect will of the Father at the cross. Peter and the disciples were still free when they responded to the call of Jesus. In fact, as we submit to the elders and pastors of the church, we find our freedom to serve the Lord, and discover our identity as followers of Christ. It shows that we indeed love ourselves because Jesus made it clear that self-denial is the only true demonstration of loving ourselves. “He who finds his life will lose it, and he who loses his life for My sake will find it” (Matt. 10:39). When we practice this discipline, we learn more about ourselves, we become more patient, humble and honest with others and ourselves. As a result, our faith becomes

stronger, because we no longer hide our weaknesses. It is indeed freedom to give up oneself!

Service: This discipline is the outward manifestation of our faith, and involves the giving of our time, talents, and resources for the love of Christ. Loving our neighbors (Mark 12:31), carrying the burdens of others (Gal. 6:2), looking for the interest of others (Phil. 2:4), helping others and building them up in the Lord (Rom. 15:1), are some of the commandments that we can do to bless and serve others. By doing so, we can advance the goal of the church and fulfill God's purposes in the world. A small group is the best place to exercise our service with God's people, and it is relational by nature and has a great effect in building up the entire community.

Paul Cedar's *Strength in Servant Leadership* notes, "Every Christian involved in any vocation or responsibility of leadership has to be a servant leader; a leader who serves as Jesus served."²⁴⁸ Jesus is the greatest example of the right attitude in serving both God and men. Jesus came "not to be served but to serve others and to give his life as a ransom for many" (Mark 10:45). Like Jesus, our first interest is not to secure our own comforts, but to seek the benefits of others. Jesus illustrates this example at the Last Supper when He went around the room and washed the feet of His disciples. This is a demonstration that Jesus gave His disciples an impressive lesson on service. As pastor, we can tell our members that this is one of the easiest spiritual disciplines they can do in action. They can serve by cleaning the church after service, arrange chairs, wash the dishes, help brethren to throw out the garbage, assist the children ministry, and do some volunteer works on mission trips and outreach ministries, and many other things. Yet

²⁴⁸ Cedar, *Strength in Servant Leadership*, 27.

going through the motions of service is not enough, it must come from the heart. Not because it is fun, or many are doing it, but because you want to put the needs of others before your own.

Confession: Biblically, confession is associated with faith and sin, and both are declarations. To confess our faith means to publicly declare our belief in Christ. In the gospel, Jesus said, “Whoever confesses Me before men, him I will also confess before My Father who is in heaven” (Matt. 10:32). Many people profess faith in Christ, but would stop their claim to follow Him if they started to face severe trials and persecutions. Jesus expects that a true disciple will also confess Him as Lord despite the opposition that will inevitably come from it. The tests of life reveal the difference between a mere profession of faith and a true confession of Christ. Unless we follow His words and instructions with fear and trembling, then we are ready to confess Him before men.

If we want to be forgiven, we need to confess our sins. “If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness” (1 John 1:9). To confess our sins means to admit them. In Judaism, many Jews think of confession as an annual exercise for Yom Kippur, but many do not limit it to that occasion, but every single day.²⁴⁹ Since we are not yet perfect in this earthly body, though forgiven by our faith in Christ, we still need to acknowledge to God any sins we commit. Healing also results from confession because the sin that hides in the dark areas of a person’s life will be exposed in light of the word of God. “Confess your trespasses to one another, and pray for one another, that you may be healed” (James 5:16). Sin is destructive and creates division. It is accompanied by anger and hatred that destroy

²⁴⁹ Lawrence A. Hoffman, *We Have Sinned: Sin and Confession in Judaism: Ashamnu and Al chet* (Woodstock, VT: Jewish Lights, 2012), 4.

relationships of the believers. A small group context is the best place Christians can confess their sins to one another so that God's healing may flow and be received.

Guidance: Jesus had compared His disciples to a flock of sheep that need a shepherd, someone that will always guide them. Believers need spiritual guidance, and it comes when we seek God's right direction in everything we do. As we build our spiritual discipline of guidance, let us learn that it is to God we must first go to for guidance, not the last. Jesus reiterated that when He sends the Holy Spirit, "He will guide [the disciples] into all truth" (John 16:13). This is a promise that when we walk in this world, we will not be alone. God is always with us, and He places the right people too in our path to help us in our journey.

This discipline goes hand in hand with submission, because we must submit our own will to God in order to accept His guidance. Foster says, "In the prayer of guidance it is the great yearning of our hearts to know the will of God."²⁵⁰ We can do this by studying the Bible, listening to the sermons, and seeking help from our spiritual leaders. The responsibility of pastors and leaders to give guidance and direction is overwhelming. In a society that promotes individualism and "doing it yourself," let it be known that this is not true in the kingdom of God. The church is a group of people called out by God and ministry is relational by design. Therefore, let us stop relying on the individual but allow the counsel of the community, small or big, to shape your spiritual walk with God. God surrounds us with people who can guide us, speak to us in some way, and teach us to do a better job with God on our side.

²⁵⁰ Foster, *Celebration of Discipline*, 37.

Worship: The spiritual discipline of worship is exclusive and directed to God alone. When Jesus was tempted by the devil, He said, “You shall worship the Lord your God, and Him only you shall serve” (Matthew 4:10). It is all about Him, nothing else! It is the expression of our love, affection, reverence, praise and thanksgiving from our hearts. We do these for who He is, and for all the amazing things He has done in our lives. Worship can be personal and congregational. Our own worship can be enhanced in the company of big group (church) or small group (cell). Worship should not be confined to Sunday morning when the whole church sings songs together, complete with a band and choir. Though it is part of it, worship is not just about music.

Worship is our response to God’s greatness, for doing many things in our lives. When we are called to be saved, answering our prayers, when we are bountiful, when we see beautiful and good things happen, when we are successful, when we are in victory, and even when life seems so difficult, we give glory to God and worship Him. We express it through singing, dancing, giving testimonies, and giving our tithes and offerings. At the same time, we celebrate, laugh, and cry; and all of those are expressions of worship. As we practice this discipline, our faith grows and our relationship with Him become even more intimate.

Fellowship: We know that the Bible says many things about the relationship of God and His people. This discipline includes the relationship between believers and a group of believers. Jesus showed the example of the need for fellowship by spending time with the disciples, tax collectors, impoverished people, and even religious people. He visited, dined and talked with them in their homes, synagogues, temple, on the road, and in the city. On one occasion, Jesus said, “For where two or three are gathered

together in My name, I am there in the midst of them” (Matt. 18:20). This passage is viewed by many Christians to be the starting point for understanding the discipline of fellowship. When the small groups gather together in the name of Jesus, He is present in their midst. His presence brings power, healing, and restoration so that they can respond to God’s work in the lives of fellow believers. Fellowship is an experience of the group with Him that your group alone could explain and define. It involves participation in a spiritual action with fellow brethren that is truly fellowship in its biblical concept.

Going to church every Sundays seems to be an easy way of life to many. They go to church to be blessed, sing, listen to a sermon, give tithes and offerings, eat snacks and then go home. Some think that all they need to do is to follow the same routine every weekend, then fellowship will just happen. However, the discipline of fellowship requires hard work, patience, commitment, and lots of forgiveness. It requires knowledge and practice. That is why fellowship promotes the growth and development of the other spiritual disciplines. As you fellowship with one another in the name of Jesus, you can pray, study the word, meditate, serve each other, worship God, confess sin, and seek guidance. For this reason, we are exhorted to “not forsaking the assembling of ourselves together” (Hebrews 10:25). When was the last time you sacrificed and shared your life to the needs of your group? Did you recognize that as fellowship?

CHAPTER 8

SMALL GROUP, A DISTINCT MINISTRY

Knowing that spiritual disciplines help us to grow as matured Christians and servant leaders of Jesus Christ, our personal commitment with Christ and His people provides us with the opportunity to create an environment where everyone will grow and transform. In this chapter we will explore WIN-NY's strategy for leadership development to fulfill the mission of Christ in the cell church context related to its own multi-ethnic culture. The cell group is the core ministry in leadership development, evangelism, and church growth. It is all about developing and releasing leaders to reap the harvest; creating the right environment for church leaders to begin and thrive in the church. In this ministry, cell leaders are responsible for leading and caring for groups. They are to encourage and help each member to be discipled and disciple others, ensuring that the whole group has up-to-date contact details for each other. The cell leader needs to identify the next potential cell leader and spend time intentionally developing them as assistant cell leader giving careful responses along the way.

The Biblical Foundations of Small Group

In the Old Testament, the concept of a group is pictured in God's chosen people, the Israelites (Exo. 19:5; Deut. 7:6). By the virtue of its descent from the twelve sons of Jacob, the nations were divided into twelve subgroups or tribes, commonly known as the twelve tribes of Israel. (Number 2; Joshua 13-19). And each tribe is also divided by

family or clan; thus the tribes were broken down further into groups of relatives (Num. 26:21-49).

In the New Testament, we notice that the involvement of Jesus in a small group is the one key method and reason why local churches need to consider small group as an integral part of church life. Neal F. McBride suggested some reasons to understand small group in Christ's ministry:²⁵¹ Jesus established his ministry through a band of small group of disciples. (Matt. 4:18-22). He was actively involved both in large and small group ministry (Matt. 13:1-10; Luke 10:1-18). He spent majority of His time with a small group (Matt. 11:1; Luke 9:1; John 6:60-70). He established relationships, not organizations, as central in His method (John 15:1-7). He used the small group context to teach, train, and model spiritual life (Matt. 13: 34-43).

Even in the early Church, small groups were integral to the church's development and success. At first, most of them were Jews, but later, the message was taken to the Gentile world, and many received Christ. As a result, the concept of the small group which was originated in the Jewish religious method was carried through into the church in the ancient world. We can see that the small group became a natural element of the early church. (Acts 2:42-47). The home played an essential role in the church's mission (Rom. 16:3-5; Phile. 1:2). In Paul's mission, he used the family household in his epistles as a metaphor to describe the church (Gal. 6:10; 1 Tim. 3:15). Both Peter and Paul viewed the church as a spiritual family and the body of Christ. (1 Pet. 2:5; 4:17; Eph. 2:19). Yet, the early believers never neglected their responsibility to the large public gatherings (Acts 2:42-47; Acts 4: 32-37; Heb. 10:24-25).

²⁵¹ Neal F. McBride, *How to Lead Small Groups* (Colorado Spring, CO: Navpress, 1993), 16-18.

In the local church context, the small group ministry is a voluntary, intentional gathering of three to twelve people regularly meeting together with the shared goal of mutual Christian edification and fellowship.²⁵² With this definition, we can state that the focal point of the cell group is within the body of Christ, the church (Rom. 12:5; 1 Cor. 12:12). The intention is to build up the members (1 Cor. 12:7, 12:13-17). A group of five to fifteen people regularly meeting together²⁵³ (Hebrews 10:25). It is done in the spirit of love and “one another-ness” (Mark 9:50; Rom. 15:7). The cell group promotes fellowship or *koinonia* to all church members (Acts 2:42; 1 John 1:7). It seems that the activities of the church through the cell group should contribute to attaining the goals of the ministry—spiritual growth, evangelism, and glorifying God (1 Cor. 10:31). If the cell group is not advancing the above descriptions, a serious evaluation is necessary.

The Cell Group Leader

The Bible declares that leaders need to recognize the great privilege and responsibility God has given them, and take the job seriously as they are dealing with souls. McBride suggests the “FAT” principle as some important qualities of a person that desires to be a cell leader:²⁵⁴ The first principle is *Faithfulness*. Cell leaders must be faithful to God and to his fellow group members at all cost. As Jesus said, “You shall love the Lord your God with all your heart, with all your soul, with all your mind, and with all your strength. This is the first commandment. And the second, like it, is this: You shall love your neighbor as yourself (Mark 12:30-31). Loving God is above all else, and loving our brethren is our demonstration that we love the Lord. The second is

²⁵² McBride, *How to Lead Small Groups*, 24.

²⁵³ Comiskey, *Home Cell Group Explosion*, 31.

²⁵⁴ McBride, *How to Lead Small Groups*, 30-31.

Availability. Cell leaders must be available in time of need and willing to spend the time with the group. When Paul and Barnabas went to Iconium to begin their mission, they encountered opposition that despised their message and poisoned the mind of the people. But they “stayed there a long time, speaking boldly in the Lord, who was bearing witness to the word of His grace, granting signs and wonders to be done by their hands (Acts 14:3). They did not leave their brethren despite resistance and hostility from the non-believing crowds. The third principle is *Teachable*. Cell leaders must be open to instruction and learning. The standards are high, and while these qualifications must be present to some degree, each leader will be strong in certain ones and need further improvement in others, such as Biblical knowledge, topical and theological issues, church history, or spiritual leadership. Leaders need therefore the Holy Spirit to help in their areas of weakness.

The Ministry of a Cell Group Leader

A cell group leader is a person appointed and recognized by the church leaders to serve the group by enabling the members to achieve their purpose for being a group.²⁵⁵ Justin McKitterick’s “Small Group Leadership Training Seminar” stated some job descriptions of a cell leader in his small group seminar manual, comparing it to a shepherd.²⁵⁶ First, as the shepherd watches over his sheep, so too does the cell leader. In practicality, the cell leader should get to know his people in a small group. Know how they spend their time and who they spend their time with. The leaders’ job is not to become the spiritual policeman, but to love and care for them. Secondly, as the shepherd

²⁵⁵ McBride, *How to Lead Small Groups*, 31.

²⁵⁶ Justin McKitterick, “Small Group Leadership Training Seminar,” [http://storage.cloversites.com/gracecommunitychurch8/documents/Master%20Copy%20of%20Seminar%20Handouts%20\(General%20Use\).pdf](http://storage.cloversites.com/gracecommunitychurch8/documents/Master%20Copy%20of%20Seminar%20Handouts%20(General%20Use).pdf), accessed December 17, 2013.

guides and feeds his sheep, so does the cell leader (Psalm 23:1-3). The cell leader teaches, feeds spiritual food, and equips his members, having a vision for the spiritual development of the members. The members will learn from the cell leader's example: through prayer, Bible reading, knowledge, fasting, obedience, and humility. Third, as the shepherd protects his sheep and builds relationships, so does the cell leader (Psalm 23:3-4). The cell leader knows the enemies and danger in his people's lives. Therefore, the cell leader teaches the members to be rooted in the truth of the gospel in order to protect them from false believers, false friends, and false doctrines. The cell leader has to establish good relationships with all his members. Fourth, as the shepherd depends on the instructions of the owner of the sheep, so does the cell leader. The cell leaders are dependent upon God, because God is the owner of the cell group. It is only as a spiritual leader depends upon God that he is empowered to be a tool in God's hand. Apart from Christ we can bear no fruit (John 15:5). Only God causes all growth (1 Cor. 3:7), and the cell leaders are God's chosen instrument to be used for His glory.

The Small Group Life Cycle

The church is compared to a human body, and the human development analogy is pictured by the New Testament writers. They speak of baby Christians, fathers and old age as phases of human life. Peter and Paul compared the new believers to "baby" (1 Pet. 2:2; 1 Cor. 3:1). John used the words "fathers," "young man," and "little children" (1 John 1:13), and again Paul for "mature" (1 Cor. 14:20; Phil. 3:15). Using this human development metaphor, I believe it effectively communicates spiritual truth both to the

new and old believers. Neal F. McBride describes the cycle of a small group ministry that helps our church to grown and bear fruit in the long process.²⁵⁷

The first phase is childhood. The members are considered children but already part of the family. They begin to learn what is and is not acceptable to the family. They are taught how to behave and what is expected from the group. This is the group's norm. Later, members begin to see themselves as a group and start to use the personal pronoun "we" for our group instead of "I" or "me." Some members will insist on their own way, but with the right leadership skills, they can be handled properly and become loyal to the group. Cell leaders should encourage the attendees to become regular members, and allow them to tell their stories. Assist them in understanding the basic biblical principles of a cell group, and help them to resolve initial conflicts and problems.

The second phase is teenage. This is a time of transition, so all childhood issues should have been addressed, and the group's goals and identity are being recognized. As they grow, some of the members begin to raise questions about the Bible, doctrines, and even the group's decisions and practices. Also, they see their duties for the group, and becoming more responsible. In response, cell leaders should allow the members to raise their questions and suggestions. We must recognize the need to make adjustments, and take this as a healthy step in group development. Help the group accept responsibility for itself, and affirm the group's involvement in planning and decision making.

The third phase is adulthood. The group is now kicking, as the purpose for which it exists is being realized. The members learn how to maintain interpersonal relationships, and understand that all people have ups and downs, as the groups also experience highs

²⁵⁷ McBride, *How to Lead Small Groups*, 44-53.

and lows. When trials and afflictions arise, the members expend extra effort to identify the cause, and seek its satisfactory solution. They have learned to evaluate, adjust, and become more considerate to one another, reflecting an openness to improvement. Cell leaders should maintain group relationships, activities, participations, and details. Help the group be responsible to itself and be good witnesses. Assist the group in dealing with its ups and downs, making necessary adjustments and evaluations for the group's continued growth.

The fourth phase is maturity. As they mature in their relationship with God and men, members understand the goal not only of the cell group but the whole church. They start to exercise the spiritual gifts both to cell group and church. They support the whole church financially and spiritually. Lastly, which is the main goal of the cell, they begin to bring new souls in the group. WIN-NY's challenge for all members is the "E1B1" project (Each One Bring One), to bring at least one soul for each member in a year. Also, the cell group is now ready to duplicate the cell and ready to give birth to a new cell group. The cell leaders continue to help them grow through discipleship training. Teaching the members to discover and exercise spiritual gifts along with natural talents. A cell leader must also focus on an Apprentice or Assistant Leader who will be the cell leader in the next cell group; and see to it that the target date for duplication is being met. In our case, we give at least 12-18 months to grow and duplicate, or start a new cell out of each cell group. The cell leader should note that goal of the cell ministry is multiplication.²⁵⁸

²⁵⁸ Comiskey, *Home Cell Group Explosion*, 45.

Studies show that leaders who know their goal—to give birth for new cell—multiply their group more often than leaders who do not know.²⁵⁹

The Small Group Dynamics

Some leaders are good learners but poor communicators. Understanding the truth is one thing but communicating and explaining this truth to others in a discussion format is another thing. Cell leaders need to develop their skills in communication. Bert Decker in his book *Communication Skills for Leaders* states that, “The most critical of all communications is face-to-face, when we are communicating about our ideas, ourselves, or our products.”²⁶⁰ A leader can be a good student of the Bible, but if he cannot translate the truth in an understandable way, he cannot be a good shepherd. Each leader has different ways and styles of leading the group, and in the long run, they need to find what works best for them. It is recommended that a well-planned, written lesson, brief notes, or outlined messages for the group be prepared. This will help the leader to be able to conduct a good and concise discussion, and be an effective teacher and facilitator of God’s Word.

There are essential areas of teaching that must be learned and practiced before a leader could be considered well-grounded and ready to lead his or her own cell group. Remember, for each area, we need to see that leaders are actually practicing the truth, not just learning to think about it. Unless the cell leaders have a high view of Scripture, know why they are holding that perspective, and know how to handle the biblical principles on their own, they cannot be trusted as shepherds of God’s flock. At WIN-NY, cell leaders are trained to be well-equipped in both Old and New Testaments. They were taught to

²⁵⁹ Ibid., 46.

²⁶⁰ Bert Decker, *Communication Skills for Leaders* (Boston: Thomson Place, 2006), 4.

understand and be able to teach the importance of new life and changed-life in Christ Jesus. All leadership training and seminars that are mentioned in this thesis are to be mandatory. As cell leaders their focus is to prepare the members to live a godly living and enable them to be effective servants of the Lord. All of these materials should be understood by heart before he or she comes at the group discussions. The following procedures are recommended to build up a lively and energetic discussion to your cell group:

Prepare for the lesson

- Catch their attention by sharing an interesting issue related to the main topic.
- Make sure that you understand the whole bible passage well.
- Study how this passage fits into the context of the whole Bible.
- Explain clearly why this lesson is so important for us.

Build up the main point you want to cover

- Explain the background.
- Expound the author's major intent for writing the passage.
- What specific topic you are trying to convey to your members.
- Who is the audience or the original recipient?

Approach your member in the simplest and understandable way

- If using one passage, go verse by verse, then discuss.
- Hit the main intent of the writer.
- Pause and ask some questions, if possible, ask them one by one.
- Look for a specific answer and expound.
- Allow members to raise questions, and ask others to share their ideas.
- Gather their ideas and come out with one possible and clear answer.

For topical issues and theological arguments, be guided by the following

- Use Bible dictionaries
- Read and study theological books.

- Be familiar with the history and background of your topic.
- Use concordance, and cross reference materials.

Apply your study

- Make sure that the group is focused on a specific topic.
- Encourage them to be transparent, how does the lesson transform their lives.
- Inspire their minds and hearts to be more genuine and sincere in God's service.
- Motivate them to apply the lesson in their daily living.
- Trust that the Holy Spirit will work continually in their lives.

Conclusion

- Wrap up the main point, review application, and prepare for next meeting.
- Know that understanding the Bible comes first before we apply it to our lives.

As you lead the Bible Study discussion, here are some practical matters that can help you in handling your cell groups. First, always starts and end with prayers. Assign members to lead the group in prayers. Second, worship the Lord. It is through music that we can express our gratitude to God. Third, remember that teaching is one of the major ministries in the body of Christ. Do your best to be a good story teller, and help your members to get involved in the discussion as much as possible. Allow them to think, and answer their own questions. Make them come up with answers from the Bible, and help them take ownership of the truth in their hearts and minds. This concept is effective to my ministry and it can also be to yours.

Evaluating the Cell Group

We evaluate because we want to determine whether or not the ministry achieved the desired objective. It focuses on developing cell leaders' skill on how to evaluate their

personal ministries and assessing the maturity of their flock. Evaluation stimulates knowledge on the potential problems that shall hinder for the success of your ministry. To be able to shepherd the flock effectively, the leaders need to know their own condition, and check if they are providing the kind of example that will enhance their lives and of their members. They are not like the blind leading the blind. The book of wisdom declares, “Be diligent to know the state of your flocks, and attend to your herds” (Proverbs 27:23). We sometimes blame our members because we failed to meet the goal, but unfortunately, there are times that it was the leader that obstructed the growth of the ministry. We understand that each member and each group has different needs. So, one of the leader’s responsibilities is to assess if the needs of the group are being met. Every church organization, regardless of size and location, should use some process of evaluating the growth and maturity of the church and cell groups.

According to Neal McBride, evaluation is, “a systematic process of obtaining information and using it to form judgments, which in turn are used in decision making.”²⁶¹ It means that a leader makes an evaluation before engaging further in an activity of a group. We evaluate because we have a biblical mandate to do it. Luke pauses to give a report on how the church is progressing by using numbers. We can see that in his writings in Acts 1:15; 2:41; 4:4; 5:14; 9:31; 11:21; 14:1. It shows that the church in Jerusalem is strong in evangelism, and they are ready to move further. As leader, our first job is to see to it that we are doing the right thing from the very start. My first few years in New York I saw to it that there were new people that had been baptized in water, new members that had been trained and graduated from the discipleship training, new Bible

²⁶¹ McBride, *How to Lead Small Groups*, 118-119.

Study opened, and the church's finances and savings were increasing as the members were also increasing in numbers at the year-end report. By doing this, we can see the strength and weakness of the ministry. Revelation 2-3 shows that some churches are strong in one area but weak in another. Leaders need to know the areas that need improvements.

Evaluation is necessary in the cell group ministry because it promotes quality and effectiveness of a leader. If the leader pretends that he or she is qualified enough to lead the group, evaluation will tell the truth. Evaluation builds accountability both to God and to fellow believers because it promotes humility and honesty. Honest personal evaluation is the safest thing to do for leaders to succeed. Also, evaluation provides the basis for making responsible decisions as to whether we are ready or not for a new project. The right time to evaluate our ministry is as early as possible. This was how Luke reported on how the church in Jerusalem progressed (Acts 1:15, 2:41).

Someone may ask, what do we evaluate? Well, there are many things in our lives and ministries that require evaluations. First is our program. When the group discusses some biblical passages, leaders should not forget that the real focus of a cell ministry is God: sharing what is really going on in your lives and becoming serious about praying, caring, and ministering to one another. Your cell groups must be safe places where people are given an opportunity to share honestly and vulnerably, and all members are allowed to exercise their spiritual gifts to minister to one another. As a cell leader it is always your job to do everything you can to remove all barriers so that God can be magnified. The honest question to ask is whether people leave the cell meeting with the feeling of being taken care of and their burdens lightened?

The second area that needs evaluation is relationships. When your cell meeting ends, your job has just begun. As a leader, it is your duty to maintain interpersonal relationships among the members, regardless of their status in life. Focus on how they treat one another, communicate, express care for each other, and share personal issues—all of which must be evaluated. If friendships and relationships do not exist in the group, you cannot build a strong fellowship. As leader, it is your duty to accommodate the differences among your cell group members so there can be an exchange of good ideas and thoughts. To evaluate the group's relationship, does the ministry meet the goal out of love or out of compulsion?

Finally, we need to evaluate the leadership. Just as the pastor has a great influence on the growth of the church, the cell leader influences the maturity of the cell group members. Your job is to set the atmosphere of the group, model the process, come on time, guide the decision making process, motivate the members, arrange the programs, teach the Bible, encourage them to serve God, foster unity, and so on. These have to be evaluated both on a personal and leadership level. Being a godly example is not an option, it is commanded in Scripture. As Paul said, "For if a man does not know how to rule his own house, how will he take care of the church of God?" (1 Timothy 3:5). If the leader cannot perform the lesser functions, how can they perform the much bigger ones? To evaluate leadership personality, ask if the cell group members are a part of your life and a part of each other's lives.

In conclusion, evaluation is important to all types of church organizations and cell groups. It drives learning and knowledge from the ministry evaluated. In other words, it encourages learning about the factors that lead the church to either success or failure. It is

a process and not a single act. While evaluating we must rely on the leading of the Holy Spirit, as it will surely produce good results if showered with prayer and fasting. We must motivate our members to get involved in evaluation, for they themselves can be instruments for the success of the church. I believe that evaluation is an idea that needs to be exercised by all churches.

CHAPTER 9

MENTORING AT THE OUTDOOR FELLOWSHIP

As we learned that the small group is the core ministry in leadership development, evangelism, and church growth, this chapter will bring us outside the church to apply the things that we had learned from the inside. Church camp and retreat is an essential part of faith development for the whole church. It gives them the opportunity to live out an intentional Christian community. It fosters both spiritual growth and affirmation of positive self-worth. Liteman and Campbell's *Retreat That Works* say, "At their best, retreats are a powerful means to bring about positive change."²⁶² For many, going on a retreat means taking time away from their ordinary life, or just some quiet moments to be left alone for few days. But for others, retreat is an experience of tension and difficulty as they shift their ministries into more complicated responsibilities. If the activities are not properly led by a group of people that know how to facilitate a retreat, it can get out of control. In this study, the church leaders, particularly the cell group leaders are being coached and mentored to be able to demonstrate the qualities and competencies required for Christian leadership. The leaders will be assisted to encourage and increase members' participation in the life of the church, such as Bible Study, prayer, fasting, service and evangelism. Because this strategy is regarded as the most practical development process

²⁶² Merianne Liteman, Sheila Campbell, and Jeff Liteman, *Retreats that Work* (San Francisco: Pfeiffer, 2006), 10.

in this project, it would be helpful to know why it works so effectively among the cell group leaders.

Plans and Preparations

There are good books, websites, and retreat houses that offers excellent suggestions on how to ensure that the retreat will work. Liteman and Cambel's *Retreat That Works* is a great source of information: from planning, to leading, to keeping participants energized and on task, the materials needed, and an evaluation. They are useful resources for first timer and for those whom a retreat is not new. Combining the author's pastoral outdoor ministry and other resources, the following brief guide is based on years of experience in planning and facilitating retreats for churches.

Determine the retreat's objective. The goal is to help cell leaders encourage and increase members' participation in the life of the church, like Bible Study, prayer, service and evangelism. A retreat with a clear goal will have a great impact both on cell leaders and group members on how the retreat is run and keep everybody focused, in order to accomplish the vision of the church.

Avoid lectures and long speeches. Church members expect that this retreat is a completely different type of event format than a cell group meeting, and they want to experience something new and distinct. This retreat is participatory in design to get the members involved, and not to be dominated by the cell leader and few people.

All participants should be in their respective cell groups when needed. Since WIN-NY is a cell church, each member belongs to a cell group; a first timer should join the group of the person that invited him or her. Each cell group has a cell leader and assistant, and should stay with their group. In this case, the participants will feel much

more comfortable developing ideas and solutions or sharing experiences to achieve more effective results.

Make sure that the materials for the retreat are available. Aside from the Bible, or Bible Apps from their electronic devices, remind the participants to bring a pen and notebook to take notes or write down questions. During the discussions, information and ideas will be exchanged among the members; therefore, they must be ready to write them down to remember important issues. If there are things assigned for the group to be brought at the retreat, be sure that those things had been checked carefully, like basketballs, nets, game materials, etc.

Conclusion will be shared by each cell group with the whole congregation. At the end of every group discussion, cell leaders may read or may appoint a person to read their conclusion or summary during the assembly time. This will give all church members and participants a broader perspective and understanding on what was discussed. Cell leaders will be aware of new ideas and information other than what they had been discussed by their groups.

Retreat Dates and Schedules.

Using WIN-NY's actual retreat last summer, the following information can be used in your retreat preparation and materials for discussions. See Appendix B for use as a template in your retreat.

Activities and Group Discussions

The activities are divided into two types, one is case studies and the other is outdoor games. In each case study, the character and attitude of church leaders and members will be analyzed and discussed in a small group context. At the end of the

discussions, conclusions will be presented by each group. The second activity is outdoor games such as basketball and volleyball and the cell groups will be divided in different colors as teams. The goal is to assist the leaders in encouraging their members to increase participation in the church activities.

Case Study #1. Bro. Joseph is the leader of cell group number 1 of Word Church. He knows how to handle people because he is a successful businessperson in his own country. He was born-again in New York eight years ago, and has been attending this church for the past five years and consistently gives his tithes to the church. He attended and finished the leadership training, and from time to time he has been assigned to teach Sunday school. The whole church anticipates him being a good leader for his small cell group ministry. At first, Bro Joseph worked well; however, as time goes by, he became unsteady and later failed to handle some difficult situations of his small group. The other members of his group soon became discouraged by the handling of both their personal problems and internal group problems and trials. Later, Bro. Joseph could not figure out how to help them all. As a result, he lost face and dropped out of the small group.

Guide to Cell Group Leaders:

1. Read and make some observations. Make sure that all members understand the whole story.
2. Then, read 1 Peter 5:1-5. Let everybody read this passage from their own Bible.
3. Using this passage, the above case will be examined, discussed and applied by the group using four important aspects of Christian Leadership:
 - Leaders are called to be witnesses of the sufferings of Christ (v.1).
 - Leaders are to shepherd the flock of God (v.2).
 - Differentiate lord and servant in biblical context of leadership (v.3).

- Leaders are expected to do their job well (v4).
 - Members are expected to support their leaders (v.5)
4. Why was Bro. Joseph an unqualified and incompetent leader for his small group?

Why some Christian leaders fail to have a means for measuring their progress?

5. Personal Application:

- Using this discussion, speak about how each one's personality and experiences have prepared them to fulfill God's vision.
- For the cell leaders: share your Christian journey, and how did you attain your present ministry as small group leader. Pray for and encourage each other.

6. Congregational Discussion:

- As you discuss this case in ten minutes, be sure to come up with the group's vision for your cell to be shared with the congregation.
- You must include information about God's calling, God's vision, God's equipping, and the experiences that God has given to your group to develop each one's character for leadership.

Case Study # 2. Sis. Miriam was the leader of a small group number 2. She is an immigrant from Asia, and a Christian since birth. She joined Word Church six years ago, and she was able to get many new people to come into the group. She taught them deep Bible studies and advised her small group to do ministry and share the gospel. However, when Sister Miriam left the church and moved to another city, no other leader from her group could be found to take her place, so the small group disappeared.

Guide to Cell Group Leaders:

1. Read and make some observations. Make sure that all members understand the whole story.
2. Read Ephesians 4:11-13. Let everybody read this passage from their own Bible.

3. Using this passage, discuss the goal of Christian leadership:
 - The goal of Christian leadership is to encourage every cell group member to attain spiritual maturity (v.13)
 - This spiritual maturity can be defined as “attaining to the whole measure of the fullness of Christ” (v.13).
 - The way to reach the goal of Christian leadership is found in v.12: “Equip the believers for works of service or ministry, so that the body of Christ will be built up and edified.”
4. Did Sis. Miriam reach the goal of Christian leadership in her small group? Yes or no, why? What could Sis. Miriam have done differently in order to reach the goal of Christian leadership in her small group based on Eph. 4:11-13?
5. Personal Application:
 - The ultimate goal is not only to teach leaders and potential leaders but also to equip them, so that as they work with their teams they will be able to transfer the concepts and skills.
 - Evaluate the training needs of your small group, and share how you can use your calling, passion, equipping, and character to reach the goal of your small group.
 - Do not forget that the execution of plans and goal requires our ability to work with people.
6. Congregational Discussion:
 - As you discuss this case in ten minutes, be sure to come up with group’s plan of equipping about Christian servanthood-leadership for your cell group to be shared with the congregation.
 - What lessons did you learn about Christian servant-leader?
 - What is your plan to share with another person on what you’ve learned about Christian leadership?

Case Study #3. “My name is Rosa, I’m from Ecuador. I received Jesus in my life when I was 28 years old, now I am 35, single, and working as a bank teller in one of the banks in Manhattan. When I was a new believer, I encountered many different types of Christians in my former church. Many of them are carnal Christians, in other word, hypocrites. Some are still smoking cigarettes, watch movie every week, read pornographic magazines and movies because they said God knows our weaknesses. So I decided to move from that church and look for another. In the new church that I am now a regular member, there are some members who keep on complaining about the long hour of service. They always criticize the pastor, and even workers and members of the church. And I also found out that these critics are not giving their tithes, for they said that they would rather give their money to the poor than to give to the church. But actually they do not give money to the poor. Well, the pastor is doing nothing about these Christian critics, he just ignored them. I wonder if I will move to another church again because of these horrible people in the church!”

Guide to Cell Group Leaders:

1. Read and make some observations. Make sure that all members understand the whole story.
2. Read Acts 2:42-47. Let everybody read this passage from their own Bible.
3. Using the church model in this passage, describe the characteristics of a healthy church?
 - The four activities to which the members devoted itself (v42).
 - The result of members’ participations in church activities (v43-45)
 - Discuss the attitude and relationship of the members in a healthy church (v46-47)

- What should we do in order to maintain a right relationship both with God and fellow believers?
4. Can you identify the sins of the Christians in both old and new church of Rosa? It is alright for a pastor to ignore such kinds of attitude inside the church? What should be done??
 5. Personal application:
 - If you put yourself in the shoes of Rosa, what will you do with these types of Christians inside our church? Will you talk to them? What will you tell them? What will you tell the pastor?
 - What other things would you like to share with this situation in order to improve good relationship within the body of Christ?
 6. Congregational Discussion: Using this discussion, speak about how your personality and experiences have prepared you to fulfill God's vision. Pray for and encourage each other.

Case Study #4. Bobby is an 18 years old immigrant from the Philippines, and became a Christian five years ago. At the start of his ministry, he got so excited about doing what he loved. He goes to the church every Sunday; he joined the ministry, and actively participates in discipleship training and other outdoor activities. The church loves him because of his passion to serve the Lord. But he ended up doing everything and anything that he could, and later ran into some problems and conflicts with others. The biggest problem that he ran into was trying to do all by his own strength and not relying on the power of the Holy Spirit. He spent all his efforts for youth ministry which in turn became his whole life focus. From the outside, he looks like a healthy Christian driven to serving God to the best of his ability. But in reality he had some pride, trying to accomplish everything on his own without God's help and guidance. One of the specific

problems that Bobby ran into was that he could not sustain his relationships with other brethren in youth ministry, and he was not willing to listen to his pastors and elders. Soon, he disappeared from the church and it was heard by other youth members that he went back to his old ungodly habits.

Guide to Cell Group Leaders:

1. Read and make some observations. Make sure that all members understand the whole story.
2. Read John 15:1-8. Let everybody read this passage from their own Bible.
3. Using this passage, discuss the four important aspects of serving Christ.
 - Connection with Christ as Christian (vv4-5)
 - Pruning to bear more fruits, including inner healing (v2b).
 - Remaining in Christ despite problems and struggles (v2b).
 - The danger of God's judgment for stubborn and proud people (v6).
4. Why had Bobby become an unqualified and incompetent worker in the ministry?

What shall we do in order to avoid this kind of disaster in Christian life?

5. Personal Application:
 - Discuss with the group your personal vision in your ministry.
 - Share your experience in this church that you were just stating, and how did you overcome all your trials and struggles in life and ministry.
 - How do you react when you thought your leaders were not being helpful to you?
 - Share a word of encouragement to your group.
6. Congregational Discussion: Using this discussion, speak about how your personality and experiences have prepared you to fulfill God's vision. Pray for and encourage each other.

Outdoor Games and Physical Recreation

Player Distributions:	Cell Group 1-3: (Yellow Team)
	Cell Group 4-6: (Blue Team)
	Cell Group 7-9: (Red Team)
	Cell Group 10-12: (Green Team)

List of activities:

- Basketball (30 minutes)
- Volleyball (30 minutes)
- Sack race
- Trip to Jerusalem
- Maria went to town
- Tag-o-War

Guide to Cell Group Leaders:

It is the goal of this retreat to assist the cell leaders in encouraging and increasing members' participation in the life of the church through outdoor games and activities.

This part of the retreat is a life-changing experience guided by the gospel of Jesus Christ with the intent of sharing their personal testimonies in an outdoor setting. The emphasis is on the role of each man as a member of God's community and makes every effort to encourage participation of all cell group members in the spirit of love and humility. As the players play, it reflects the church's goal for discipleship, to play and act according to

the principles found in God's word saying: "Whatever you do, do all to the glory of God" (1 Cor. 10:31).

Evaluation and Action Plans

After the retreat, an evaluation must be made. And now that they are back from the retreat, cell leaders need to ask members what they want to do next. Surely, the church's goal now is to put into practice all that we have learned on the retreat. People want to know how they can help others to experience what they did on the retreat. Some of them might be thinking that they feel called to join discipleship and leadership training, or have a better commitment to the group, or a renewal of covenant to Jesus. Perhaps some of the people from each group may say, "I am more at peace with myself and others, and the Lord Jesus has become much more real and meaningful to me." So what next? Some of the options and programs of the church will help the members as they come down from the retreat house.

Prayer Ministry: This is a service that helps people learn and deepen their relationship with God. By praying we learn how to pray in biblical way. It helps us to enter into a personal relationship with the Lord through different prayer methods, from the first steps of prayer to heights of meditation and contemplation. There are times when we need to just be with our Father and to experience His love. Jesus did this often. Times of worship, prayer and communion are important elements for our walk with Christ. Prayer ministry is an opportunity to be with the Lord and get away from the distractions of the world and grow in faith by exercising the skills that we gained in leadership as God's servant. Our church Prayer Meeting schedule is as follows: Friday-8:00-10:00 PM, Sunday 9:00-10:00 AM.

Leadership Training: WIN-NY offers different levels of learning. The first level is New Life in Christ. We teach about salvation, Jesus Christ, the word of God, and basic Christian doctrines. The meeting is once a week. The Second level is Growth in Christ. We teach lessons on how believers grow in prayer, relationship, church participation and Bible study. The meeting is once a week. And the third level is Servant of Christ. We teach lessons on evangelism and ministry burden with others. We meet once a week. The goal is to train and develop people who are willing to serve God, people and community.

Volunteer in the Church Services and Activities: One of the goals of the outdoor retreat is to promote the active church life to all members of the church. Many church members are discouraged from serving in the ministry because they feel spiritually inadequate. However, it is through serving other people that we grow in our relationship both with God and men. Aside from Cell Ministry, WIN-NY has various ministries where those who feel called to serve the Lord may come into reality such as: Children Ministry, Youth, Young Adult, Music, Tambourine, Evangelism, Mission, Follow Up, Help, Finance Ministry, Ladies' Ministry, Men's Ministry, and Couples' Ministry. Anyone who is interested in participating may contact the Cell Leaders and Coordinators for these ministries.

Conclusion

Mentoring is an important feature of discipleship. Carl Pue's *Mentoring Leaders* said of the mentors: "Our ultimate goal is not only to teach leaders how to step out of visions they will receive in the future but also to equip them so that as they work with their teams they will be able to transfer the concepts and skills to their colleagues."²⁶³ I

²⁶³ Carson Pue, *Mentoring Leaders: Wisdom for Developing Character, Calling and Competency* (Grand Rapids, MI: Baker Books, 2005), 147.

believe this is the totality of the church's purpose of existence. Jesus Christ called us to encourage and equip people so that they can worship God, and thus live a worthy and beneficial Christian life. Paul tells Timothy about the importance of mentoring. "And the things that you have heard from me among many witnesses, commit these to faithful men who will be able to teach others also" (2 Tim. 2:2). We might fail or become discouraged in the long process, but do not stop because we have God who is able to lead us and give us victory. We might hear many voices from the outside world, but always listen to the humble and gentle voice of the Holy Spirit, because if we miss that, it will have consequences in our lives. Christ has put us in a very vulnerable position, being set apart for the gospel of Christ, so let us hold on to our faith at the disposal of our Lord and Master. This is what makes a disciple and mentor.

CHAPTER 10

TODAY AT WIN-NY

This final chapter will review and examine the immigrant-membership church of Word International Ministries in New York (WIN-NY), including its beginning, form of worship, and denominational affiliation that use a multiple leadership system of discipleship training to shepherd the church members. The author puts this section as the last chapter so that the reader can see the church's progress in using the strategies in the previous chapters in all his ministries. This thesis came out of the author's experience when he began to travel to various parts of the world and saw the scattered sheep of the Lord that needed proper guidance and supervision. He was very much convinced that doing the right thing for the kingdom could only be achieved if the pastors and leaders of the churches were well-equipped with the proper training and leadership skill preparation he cites in this thesis. Let us see and examine the programs of this church, and how these programs enhanced the pastor's ministerial competencies as pastor and leader and received by the congregations.

Profile of WIN-NY

Word International Ministries New York or WIN-NY is the outreach of the Word International Ministries-USA base in California, and is in full conformity to its Pentecostal doctrine, practice and belief. Our mission must be carried on by means of developing spiritual leaders to achieve the commandment of the Lord in the Great Commission found in Matthew 28:19-20. In September 2006, the ministry began with a

small group of people studying the Bible, prayers, and witnessing every Saturday night in Queens, New York. Since January 1, 2012, the church has been at its present location at 38 West 32nd Street, (Suite 1210), New York, having more than 120 members including youth and children, with more than ninety percent faithful tithe givers. Many of them are health care providers, businessmen, school teachers, accountants, cooks, nannies, and students, along with other occupations. It is a registered 501(c)3 since 2010 in the state of New York, with the author as President.

When the church was just starting, WIN-NY was facing problems with life issues, financial burdens, emotional issues, as well as questions of commitment and accountability. The pastor ministered to the sick, needy, lost, families, and immigrants. The church also ministered to teenagers and children dealing with the negative impact of being separated from their parents. In this church, there were some members with a lack of interest and enthusiasm for the work of the service, such as evangelism, prayer, and Bible Study. Many of them were immigrants and their lives are very demanding and busy. Their secular jobs had prevented them from getting involved in the ministries because they had devoted all their time and energy to their careers. Some new members came from other churches with different beliefs and understanding in serving the Lord. Others came without having knowledge at all about being Born Again and salvation through faith in Christ Jesus.

In previous years, the church was managed by one leader, the pastor. As it grew, it came across several problems that needed to be addressed earnestly. First was the dependence of the whole congregation on the pastor. The members always require the pastor's help with everything even though some of them have better talents than their

pastor. They are good Christians and dedicated to the works of the Lord; nevertheless, they cannot do the ministry independently. The second problem was the lack of commitment and dedication to God's service. Everyone is committed to serve on Sunday service. However, during midweek prayer meeting very few are willing to attend. If fasting and prayer is to be declared for some specific need, few are willing to obey. Many of the workers were hesitant to pray for the sick members, share the gospel, visit the sick, or give counseling and spiritual advice. Sometimes they were too tired to serve other members. With this set-up, there are times that the pastor got burn out, and could not concentrate on other more important things to do with God, his personal study and devotion of the word. The third problem is the need of leadership training, which is directly connected with other problems of the church. Consequently, attendance and involvement in church life declined among many members. This situation became a great challenge to the pastor. He realized that if the church wanted to grow in quality and number, qualified and competent leaders had to be raised up in this church. So the pastor began to talk to his key members and encouraged them in leadership training. As a result, "Lay Leaders Development Program" or simply LLDP was born; to train and equip people to prepare for the work of the ministries.

The training program is being conducted weekly by the pastor at the church. At this training, each attendee received a LLDP Manual, written by the pastor, which outlines the step-by-step plans and program for spiritual growth, character transformation, leadership preparation, and implementation of the program. The training is divided into various areas of study, as follows: Level One is about *New Life*, involving training in the first step onto the path that leads to life in Christ; the second level is

Growth in Christ, with the intent to encourage the believer to grow in prayer, bible knowledge, relationship, church participation, baptism, and other area; and the third is *Servanthood*, designed to prepare believers to be effective servants both in the church and in the community. It offers simple foundational teaching about the Bible, basic overview of the beliefs and practices of the believers, and the qualities of God's servants and leaders.

At the end of the training in six to eight months, a certificate of completion is awarded to those who had satisfactorily completed the course requirements at one Sunday service. And over the past years, WIN-NY has "graduated" many members that committed their lives to the Lord through this church. Many were baptized, learned the meaning of giving and stewardship, and are now serving the Lord in this church. Today, all teachers at different stages of this training are LLDP graduates themselves; and all workers in Music Ministry, Children, Youth, Young Adult, Evangelism, and other ministries have finished these training programs.

**WIN-NY Lay Leaders Development
Program (LLDP)**

**New Life
in Christ**

New believers
attending cell group
and church.

**Growth in
Christ**

Growing in the
grace and
knowledge
of God.

**Servants of
Christ**

Burdened for
ministry,
participating in the
church activities
and seminars.

The iCare Ministry Leadership

In 2009, the pastor and other leaders decided to introduce the cell group ministry in the congregation. The church has selected five initial cell leaders who would help the church organize the small group dubbed the iCare Ministry. These newly recruit leaders received three hours weekly training for their continuing education. The basic lessons that all iCare Ministry leaders must complete are:

Old and New Testament Study: This is the study of the foundations and survey of the Bible, including hermeneutics, with emphasis on the scattered people of God.

Evangelism and the Great Commission: This is the lesson noted in Chapter 2, including practical ways to invite people to the church and cell group.

Servant Leadership: The cell leaders are taught about the character and ministry of a servant leader, as mentioned in Chapter 3 of this thesis, with emphasis on Christ's example.

Spiritual Gifts and Talents: It is about discovering and developing spiritual gifts, and how to use it both in small and big group, as mentioned in Chapter 4 of this thesis.

Inter Personal Relationship and Team Works in the Ministry: The lessons are basically the art of group dynamics with emphasis on the gift of the Holy Spirit, as described in Chapter 5 of this thesis.

Spiritual Disciplines: Leaders need to learn the importance of spiritual life of a leader, prayer, fasting, accountability, and submission. This lesson is mentioned in Chapter 7 of this thesis.

Small Group Ministry in a Local Congregation: The lesson is all about the biblical basis and importance of small group ministry in a local church, as noted in Chapter 8 of this thesis.

Christian Theological Belief: The lessons here were taken from the book of Wayne Grudem's *Systematic Theology* concerning basic doctrines from salvation, to the church, to the second coming.

As the training progressed, the whole congregation was divided into five groups, and was assigned to the iCare Leaders, who live in their vicinity. As Joel Comiskey notes, "[Cell group] is a group of three to fifteen people who meet weekly outside the church building for the purpose of evangelism, community and discipleship, with the goal of group multiplication."²⁶⁴

Then the church's pastor commissioned the newly appointed iCare Leaders to a special Sunday service in front of the entire congregation, with the intent of serving the Lord and His people. There was an emphasis that the iCare Leaders are called to care for people who are in need, bereaved, hospitalized, separated, divorced, relocated, migrated, and for others facing crises and challenges in life. Unique in iCare Ministry is that a husband and wife are not necessarily together in one group. The purpose is to expand their experiences and give more freedom to express themselves with other fellow believers practicing the W-O-R-D.

²⁶⁴ Joel Comiskey, "The Church Comes Home: Cell Church Principles for a Post Christian Culture," <http://www.joelcomiskeygroup.com/articles/churchLeaders/ASCGpaper.htm>, accessed January 20, 2014.

Worship, Outreach, Relationship and Discipleship (WORD) for WIN-NY

Worship: The goal of every leader and member is to worship and serve God. Cell leaders should be seeking to continuously grow their relationship with God through regular prayer, worship and through reading the Bible. One of the driving forces behind leading a small group should be to see Christ glorified in the leader's life by knowing Jesus and to make His name known. Cell leaders should seek to rely on God's power as the source of their inspiration and strength in cell leadership. It is through the application of God's word and through submission to God's word that we become the kind of leaders God desires us to be. We want to be a people who not only hear the Word, but also do the works of God. In Matthew 7:24 we read that Jesus says we are wise if we do what He taught.

Outreach: A significant focus of the iCare Leader is reaching out to others with the Gospel and the practical love of Jesus. Helping a family to move their things from one place to another, visiting the elderly in a nursing home, assisting a new immigrant in finding an apartment, filling out their application for Social Security or applying for a new cellphone unit are some examples of what the small groups are doing. Our model for reaching out to unbelievers is the gospel narrative in Mark 2:1-12, where the four friends brought the paralyzed man to Jesus. While Jesus was teaching in a house, they arrived late, carrying a paralyzed man on his bed. When they realize that they cannot possibly get him through the door, they carried their helpless friend upstairs to the roof and lower the bed in front of Jesus as He is speaking. Instantly, the paralyzed man was healed and believed in the Lord. In our ministry, we encouraged the cell groups to work together in evangelism and visitation. A person searching for answers to life's questions will find it easier and less intimidating to attend in a small group.

Relationship: It is often very difficult in our society, especially among immigrants to develop trust with other people. Vulnerability is often met with hurt and betrayal. Leaders of small groups should offer a safe opportunity to form strong, lasting friendships. The groups must help people to open their hearts to one another, begin to share honestly with one another, and learn to trust again. That is why the burden of pastoral care does not fall solely to the pastor, but also to the cell leader, and everyone in the group is encouraged to share their time, talents, or gifts with someone who needs it. In this way, leaders are not only sharing the burden in the ministry, but they are also developing mutual trust and confidence in one another. To maintain a good relationship with church leadership, cell leaders should attend cell leader meetings and if they cannot attend, send someone from their cell in their place.

Discipleship: Small groups provide a way to train new leaders. Cell leaders should seek to promote and disciple cell members as the new leaders of the future. Through the cells, people are discipled and led by their cell leaders through a program of training that will not only mature all members in their faith, but prepare them for leadership roles in the community. When one particular iCare group has grown in numbers to fifteen, as Joel Comiskey advised, this group should be divided to give way for a new iCare group.

The apprentice will be the new iCare Leader that had been trained and educated for iCare Ministry Leadership. This leadership training is a continuous training in the church. Then, two new apprentices will be recommended for approval by the church pastors and council to help and support the current iCare leaders. The newly appointed

iCare leader is not unfamiliar with the cell group system because they have been trained and exposed to this ministry.

In conclusion, the pastor and the leadership of WIN-NY believe that the iCare Ministry has enhanced and contributed to the growth of the church. It is after the launching of iCare Ministry, while the cell leaders are in the process of leadership training that many have been won in the Lord and the church began to expand both numerically and spiritually. James Garlow states in his book *Partners in Ministry: Laity and Pastors Working Together*, “As a pastor, my primary assignment is to train others for their respective ministries. I am to be an equipper or an enabler.”²⁶⁵

The author is also a pastor and he understands that his goal in the church is to equip the leaders in order to establish the church through their works, find their gifts, develop and practice them. Today at WIN-NY, there are twelve iCare Groups with twelve leaders and assistant leaders in five boroughs of New York City, with one cell group in Jersey City, another one in Boston, Massachusetts, and one in Norwalk, Connecticut. The vision is to continue planting cell groups and churches in others states such as Road Island, Maine, and New Hampshire, which is under WIN-NY’s jurisdiction.

Testimony from Cell Group and W-O-R-D.

Bembem is one of the members of this church and married to Rory. They are both divorced and have children. Bembem has three children from his first marriage, while Rory had one, but living with her mother in another state. We met them in 2010 when

²⁶⁵ James L. Garlow, *Partners in Ministry: Laity and Pastors Working Together* (Kansas City, MO: Beacon Hill Press, 1981), 12.

one of our pastors from Texas called me and referred this family to our church. Since then, they have become regular attendees.

The family accepted my suggestion to conduct weekly Bible Study in their house when I met them, to include the children and others members of the church. At first, the children were hesitant to listen, but later they became interested. We discovered as we studied the Scriptures that the whole family was in the process of emotional therapy because of several factors that affected their transfer to the U. S. from the Philippines. The children had experienced culture shock, and had been disturbed emotionally on what had happened with their parents' separation, including the big adjustment of meeting their mother's new partner.

For the past few years, as the mother told us, her children had been exhibiting aggressive behavior in the house. They became rude, disobedient, and had been playing video games, mostly violent games that kept them up until five in the morning. So they were very hard to wake up, hot tempered, disobedient, and always shouting and cursing. The whole house was a mess. So they consulted the help of social workers about the behavior of their children, including the mother's behavior. For the previous two years they had undergone counseling, taking drug medications, and attending seminars. It was during this period we entered their house.

As we studied the Bible weekly, the family had been exposed in the teaching about salvation, worship, relationship, healing, and miraculous works of Jesus to people in different places. Some members had been sharing their experiences with the Lord's miracles in their lives. We also encouraged them to come to the church every Sunday, and they became very faithful to Sunday service. As time went by, we saw the big

changes in the lives of the children, and also to Bembem and Rory. Even the parents testified to the good behavior of the children— they have stopped taking medication and attending the seminar and counseling therapy. After six months, the whole family had been baptized in water. Rory and Bembem both attended the discipleship seminars in the church, while the three boys attended the youth program.

Today at WIN-NY, the whole family is living together with joy and satisfaction, though there are still struggles and trials. Rory is now an assistant iCare leader, and Bembem is a volunteer worker in the Finance Ministry, while the three boys are actively involved in Youth and Young Adult. One of the boys is a worship leader in youth ministry. Indeed, there is healing power in the name of Jesus, and the struggling immigrants need competent pastors and leaders that will guide and lead them in the right path.

Observation on Equipping the Leaders

Many church organizations conduct surveys to discover answers to certain questions. These should be done in order to get feedback from the church leaders and members about issues that are important in the growth of the church. The survey should be simple, relevant, and non-threatening so that the church can discover what is going on in their personal lives and ministries. In WIN-NY, the survey conducted with the cell leaders and apprentices shows the effectiveness and competency of Christian leadership in a church that can fulfill Christ's mission. This statistical analysis helped the author to discover common principles for effective cell ministry, and to strengthen an effective strategy for leadership development in the cell church. The questionnaire was divided into six sections: (1) on personal life of cell leaders and apprentices, (2) on leadership training, (3) on cell group leadership, (4) on cell ministry and church growth, (5) on

spiritual gifts, and (6) on WIN-NY church. The survey covered the current condition of the church and the leadership development of WIN-NY, exploring the areas of devotional life, leadership training, spiritual gifts and skills, etc. There are twenty-one survey questions related to leadership and people development, with twenty-four participants, the twelve cell group leaders and the twelve apprentices. For the complete questionnaires, see Appendix C.

On Personal Life: The average age of leaders at WIN-NY is 35-45 years old, and many of them have been in the church for more than 6 years (30%), while some are 5-6 years (35%), and the rest are 2-4 years Christians (35%) (Question #1). It shows that the leaders are in their prime age, not too young or too old, and a great encouragement for the future of the church. It also shows that though the church is more than six years old, 65% of the leaders are faithful members since the beginning of its foundation, while 35% are in the church from 2-4 years; this is a good sign of unity and harmonious relationships among them. It means that there are no novice and unequipped leaders in this church.

On Leadership Training: The survey shows that 100% of WIN-NY cell leaders have finished the primary discipleship and the continuing education programs for leaders before becoming a cell leader (Question #2). Leaders are hard to find, but people can be trained to be leaders. The goal of WIN-NY is not only to develop competent leaders but also to improve and sharpen their skills in leading the people. On Question #21, “What can the church do to improve you as better a leader?” The survey shows that 60% agreed that the best things the church can do to improve and become better leaders is to sharpen their leadership skills through training, while 15% said innovation, 15% said communication, and 10% said transparency. The answer is clear that sharpening skills

and the honing of leadership expertise is viewed as necessary so they can serve God's kingdom to the best of their capabilities. The survey also shows that if we want to ensure that the people stay amidst secularism and technological advancement, the church needs to develop and maintain leaders of qualities.

On Cell Group Leadership: The survey for Questions #3 and #4 says that both leadership training and cell group ministry in this church are very helpful to all leaders' spiritual journey. If we will go back to the beginning of this church, these people never saw themselves as leaders of God's people. Most of them were timid immigrants and inconsistent not only in attending the church's activities, but also during the training. Some were occupied by their two jobs, while others did not have the interest and enthusiasm for ministry. However, we understand that leadership is a skill, something that can be learned and developed. Strong leadership skills will help people score more responsibility at work, which means higher chances of growth in a spiritual aspect of life. That is why all of them claimed that they love very much their ministry as cell leaders (Question #7). When Question #8 asked how many times per month do they contact their cell members of their cell group; 70% said 8 times or more, 20% claimed 5-7 times per month, while 10% claimed 3-4 times per month. Then Question #9 asked how much time they spend praying for the member of their cell group, 100% claimed daily. This shows that the cell leaders know the importance of prayer. Joel Comiskey said, "Leaders who pray for their cell members every day have great possibility of reproducing." When Question #10 asked about difficulties they experienced in leading their cell group, 50% claimed that members live far away from one another, 30% said that there is a socio-

economic gap, while 20% claimed an age gap. This survey reveals that leadership is relationship and commitment to God and His people.

On Cell Ministry and Church Growth: The results for Question #11 show that all cell leaders agree that Cell Ministry is very important to WIN-NY for church growth, and that WIN-NY is a healthy church (Question #12). The three main problems of this church from the very beginning were the following: first was total dependence of the whole church on the pastor; second was members' lack of commitment and dedication to God's service; and the third was the need for leadership training. Today, there are twelve cell group leaders, a sign of a healthy church. When asked on Question #13, about the factors that would cause them to invite someone to the church, they all agreed that, "a warm welcome, music, message and order of service are all components for a healthy church." While Question #14 reveals that all cell leaders believe that, "leadership, discipleship training, unity of the members, including cell ministry are all the strength of this church." As a family of God, WIN-NY's Sunday worship service is a celebration of the redeemed people of God, and all cell group members are encouraged to attend. We pray together, sing contemporary Christian songs, teach one another, and study the word of God. For our members, church fellowship provides occasions not only to worship the Lord, but also for social interaction with fellow men and brethren in Christ in an environment where work and geographic distance from each other prevent them from frequent interaction. Concerning the weakness of the church, 60% claimed that we are weak in follow-up, while others said transportation, and church location. Using the technology of the internet and of social media like Facebook and Twitter, or sending text messages on a cellphone can be used to lessen the burden of follow-up

On Spiritual Gift and Cell Group: When Question #5 asked about their primary spiritual gifts; 30% claimed pastoral care, 40% claimed leadership, 25% claimed evangelism, and 5% teaching. The survey shows that the leaders know their primary spiritual gifts. They are using their gifts to serve and edify the brethren and to glorify the Lord (1 Cor. 14:12). Question #6 asked to what extent do the cell leaders identify and develop their gifts in cell group, 80% claimed “very much,” while 20% claimed “fairly much.” Discovering and developing spiritual gifts is a great undertaking for a small group. Knowing our gifts can give our ministry new direction, and confidence for the way God made us as His children. It may even help us understand why we like or dislike our present ministry. The good things in small group ministry is that, the leaders of WIN-NY did not only discover and develop their own gifts, but they also discover the gifts of their members by helping them as they grow in faith serving and helping one with another. In a healthy cell group, instead of doing everything through the leader, which will never create a feeling of community, the leader involves the entire group through the gifting of each member. Each one has a part, based on the gifts that can contribute for the furtherance of the kingdom of God.

On WIN-NY Church: For WIN-NY to continue to grow and be successful as a church, all leaders said in Question #16, that the church must continue to focus on strong leadership, people’s development, and cell multiplication. On Question #18, all cell leaders claimed that there must be continuous training and education of leaders, promote love and unity, pay attention to members’ concerns, and encourage the gifts and skills of members. The results from these two questions show that church growth and success go together and the role of the leader and continued discipleship training are the two big

factors. On the other hand, the survey said that the factors that will cause WIN-NY to fail in its mission are lack of vision, wrong implementation of plans, misuse of funds, and mismanagement of the church (Question # 17). This is exactly the opposite of a healthy church, because the leader has no vision, which means no discipleship training. The leader followed his own plan and personal interest, the leader used the church's fund fraudulently, probably for his own needs, and lastly there might be nepotism and favoritism in installing leaders in the ministries, not based on biblical qualifications. The things that should be avoided are gossips, insubordination, criticism, and dishonesty as revealed in Question #19. Some of our members had previously attended other immigrant churches, but had stopped because of the usual church problems. This should be a warning to the church that if these things happen, we will lose people who are faithfully and honestly serving the Lord.

Conclusion

The author understands that there are many books, journals and articles that have been written about the important principles on leadership development. But he believes that this thesis, specifically that an immigrant cell-church membership can be another great contribution to bring awareness into the minds of the pastors and church leaders whose membership are mostly immigrants. He believes that the success of changes for growth and transformation of the whole church depends on leadership development, which is central to this thesis. Based on the authors seven years' experience in planting a church in New York, and the previous seven years pastoral experience in Jerusalem, Israel, and his extensive travel to various parts of the world meeting people and doing missions and seminars, he is in a position to contribute to the current interest in developing ministers and workers in the church, and to use it in application of immigrant

churches everywhere. This thesis concludes that, first, if the church has a clear vision for discipleship training and leadership development, the goal to make disciples of Jesus Christ of all nations shall be accomplished. Second, there should be continuous training for workers and potential leaders in the church. It is not enough to have one-time training, it should be continuous training. Third, all members must be acquainted with the whole church for a common ground. It means everyone should be required to undergo training and development to understand the vision of the church. Lastly, church leaders and the pastor must be open to innovation and revision of the training manual if necessary. I cannot say that this is the only way for the discipleship training of an immigrant membership church; however, if you will follow the suggestions written in this thesis, surely you shall bear fruit, lasting fruit that is an acceptable offering unto the Lord.

APPENDICES

APPENDIX A
DEMONSTRATION PROJECT PROPOSAL

LEADERSHIP DEVELOPMENT OF AN IMMIGRANT CELL CHURCH

By

FERDINAND V. MELENDRES

A DEMONSTRATION PROJECT PROPOSAL

New York Theological Seminary

February 1, 2013

CHALLENGE STATEMENT

Elders and leaders of largely immigrant-membership Church of the Word International Ministries New York lack the basic Biblical leadership training skills needed in a cell group church. I will provide them a leadership training program that will focus on the characteristics of members, and key aspects of leadership development. Results will indicate that when properly trained, the whole congregation grows both numerically and spiritually.

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CHAPTER 1 INTRODUCTION TO THE SETTING

In 2006, after seven years of ministerial assignment in Jerusalem, Israel, I was commissioned by our church—Word International Ministries, to start a new ministry in New York. This is part of our church’s mission to fulfill its commitment to the Great Commission of Jesus Christ, “to bring unsaved and nominal Christians to a saving knowledge of Christ, and to train national leaders to proclaim the Gospel to their own people and to other nations.”¹ Like the Apostle Paul who began his mission with his fellow Jews on numerous occasions by preaching at the synagogues (Acts 9:20; 13:5; 13:14; 14:1; 17:1; 17:10; 18:4; 18:19), I also started my missionary works with my fellow Filipinos. In New York, I discovered that many of them are working in the healthcare business; others are schools teachers, computer analysts, businesspersons, cooks, accountants, and nannies. Many have at least a second or part time job.

The Filipinos have long been present in United States. During the American regime in the Philippines (1898-1946), hundreds of young students were sent by the U. S. government to study in American colleges and universities.² The purpose was to train them in the fields of science, art, technology, management, and law to gain skills and knowledge that could help the nation toward its independence. However, some stayed in

¹ <http://wordinternational.com/directory/links/global-win-churches>.

² Sonia M. Zaide, *The Philippines: A Unique Nation* (Philippines: All Nations Publishing, 1999), 304.

the U. S. for employment, while others were ashamed to return home because they did not finish their studies.³ In 1907, some Hawaiian companies recruited hundreds of Filipino farmers to work on sugar and pineapple plantations.⁴ After World War II, despite growth in business and commerce, poverty was not eradicated because the economy was controlled by wealthy citizens. In the 1970s, the government sought overseas employment agencies to help jobseekers to work abroad. Poverty, corruption, and injustices have driven most Filipinos to seek work abroad aggravated by political and social anxieties.⁵ Today, it is said that the Philippines occupies the position of the main supplier of migrant workers in many parts of the world with more than 10 million scattered worldwide.⁶ According to *2010 US Census*, there are 3.4 million Filipino-Americans living in the US with approximately 250,000 in New York and New Jersey.⁷

Migration with a Mission

Immigration is often headline news. It is an important and broad subject that affects the lives of many people in many parts of the world. The *International Organization for Migration* (IOM) based in Geneva has estimated the number of foreign migrants worldwide to be more than 214 million as of 2010, 3.1 % of the world's

³ Veltisezar Bautista, *The Filipino Americans from 1763 to the Present* (Michigan: Bookhaus Publishers, 1998), 136.

⁴ Joaquin Gonzales, *Filipino American Faith in Action: Immigration, Religion and Civic Engagement* (New York: New York University Press, 2009), 32.

⁵ Corruption and injustices were problems in this country as early as the Spanish rule (1565-1898). No personalities in Spanish Philippine society were more venerated and obeyed than the foreign priests, who were known to be the promoter of corruption and injustices in the land.

⁶ United Nations Development Program (UNDP), January 2012 Issue.

⁷ <http://www.census.gov/prod/cen2010/briefs/c2010br-11.pdf> (accessed February 2, 2013).

population,⁸ and they are growing. In the United States, *IOM* has estimated immigrants to number 43 million by the year 2010, representing 13.5 percent of the total US population.⁹ In some countries, their citizens are leaving their homeland for several reasons—to find employment, a better standard of living, to engage in business, or to flee their country because of war, famine, or religious persecutions. However, Glenn Rogers in his book *Evangelizing Immigrant* said that this phenomenon should be seen by God’s people as an “opportunity” to bring them into the loving kindness of the Lord.¹⁰ The immigrants from Asia, Africa, Middle East, Europe and Latin America have come to major centers like Los Angeles, Chicago and New York to live and work among the native born population. Unfortunately, many of them do not know Jesus, and do not understand Christianity. Though churches should not neglect the importance of foreign missions, we need to pay attention also to this type of mission right here in the United States, because many of them came from countries where missionaries are forbidden.¹¹

Immigrants face many challenges which can be a frustrating experience for newcomers to adjust to a new language and new lifestyle. My personal experience in America as an immigrant was very challenging and most frustrating. When I applied for a Social Security Number, it took more than a year to receive the card. When my religious

⁸ International Organization for Migration, *World Migration Report 2011* (Geneva: International Organization for Migration, 2011), 49.

⁹ Ibid, 64.

¹⁰ Glenn Rogers, *Evangelizing Immigrant* (Bedford, TX: Mission and Ministry Resources Publications, 2006), 6.

¹¹ A writer was imprisoned in Riyadh, Saudi Arabia for preaching the gospel and pastoring a church in 1993.

visa (R1) was adjusted to become a permanent resident, my green card did not reach my mailbox but got lost in transit. It took another seven months of waiting to receive the replacement card.

Months after my arrival from Israel in May 2006, a couple from Queens came to talk to me about the church and my mission experience. I shared everything that I knew, and we ended up in a weekly Bible Study with two more families, and soon more souls joined our group. Most of them were first generation immigrants; some are living alone, others are divorced, single parents, unmarried couples, newlywed couples, and unmarried men and women, hungry to hear the word of God. They are like lost and scattered “sheep having no shepherd” (Matthew 9:36).

Similar to the experiences of other immigrants, Filipinos in America had met with incredible physical and emotional hardship; often exasperated by loneliness and frustrated ambitions and troubled family relations. One woman said that she was deceived by her husband who abandoned her and their children. A man had failed to pursue his ambition because of poverty. Another woman said that she was sexually harassed by her employer in the Middle East while working as a nanny. Some undocumented migrants have not seen their families for many years now, hoping that one day, an amnesty will be granted by the U. S. government. Many of them have sought overseas employment to financially support their family back home.¹² Glenn Rogers states further; “The challenges of immigration are to open the doors for the church to step

¹² These were conversations between the author and members of the church.

through and help people who need help.”¹³ As pastor of an immigrant church, my goal is not only to extend help to the needy, but also to bring the members into the healing power of God, become witnesses of Christ, and to channel His blessings in this great city. In his book *Where Do We Go From Here? A Guide for the Cell Group Church*, Ralph W.

Neighbour said, “Without the real power of God, a ministry to the abused, the abandoned, and the possessed is a farce.”¹⁴ I strongly believe that physical, emotional, or spiritual healing is possible, and can be experienced by those who live constantly with Christ.

As we continued our weekly Bible Study, I discovered that some of the members had previously attended other Filipino churches, but had stopped because of the usual church problems—misunderstandings, gossip, competition, and backbiting. I also discovered there are no big Filipino-American evangelical churches in New York. The membership ranges from 30-70, and very few churches have more than 100 regular attendees.¹⁵ Not even one model church can be considered a healthy church. Many of these churches are products of churches that split their membership; some have been in existence for more than ten to twenty-five years.

While waiting for God’s perfect direction, I spent most of my time in Manhattan Library reading books about mission, biblical and church history, Christian theology, and other religious books. One book that fascinated me was a history of the Filipino Christians in New York in 1920’s. The author said that in 1926, the late Rev. Dr. Enrique

¹³ Rogers, *Evangelizing Immigrant*, 47.

¹⁴ Ralph W. Neighbour, *Where Do We Go From Here?*, rev. ed. (Houston: Touch Publication, 1990), 35.

¹⁵ The writer has been invited to visit and speak to some Filipino churches in New York and New Jersey.

Sobrepeña, former pastor of a Filipino-American church in Brooklyn, New York returned to the Philippines to accept a pastoral ministry for the United Church of Christ.¹⁶ The Philippines was then a colony of United States. The church had flourished, and in 1948 he became the first Filipino bishop of this church. Unfortunately, the immigrant church that he had started in Brooklyn, New York disappeared. I believe it is because there was no trained and qualified leader who would assume the pastoral responsibility. This Enrique Sobrepeña was personally known to me for he was also the founder of my former school in the Philippines, where my first exposure to evangelical Christianity began in the 1980s. I was raised and grew up in the Roman Catholic tradition. For these reasons, this project is motivated to develop competent and qualified leaders that will help the pastor not only to lead the whole church's ministries and operations, but also to develop potential leaders for the next generation—to be able to fulfill the Great Commission of Christ.

¹⁶ Mariano Apilado, *Revolutionary Spirituality* (Philippines: New Day Publishing, 1999), 218.

CHAPTER 2 PRELIMINARY ANALYSIS OF THE CHALLENGE

Challenge Statement

Elders and leaders of largely immigrant-membership Church of the Word International Ministries New York lack the basic Biblical leadership training skills needed in a cell group church. I will provide them a leadership training program that will focus on the characteristics of members, and key aspects of leadership development. Results will indicate that when properly trained, the whole congregation grows both numerically and spiritually.

Word International Ministries New York is a new church but is committed to developing qualified and competent leaders within our church as well as our city. The world is changing at a fast pace with the emergence of a global economy, new communications and information technologies, large migration, and new lifestyles. Douglas Kellner, in *Theorizing Globalization*, said: “Globalization is a continuation of modernization and a force of progress, increased wealth, freedom, democracy, and happiness.”¹⁷ In this fast moving world, secularism is becoming dominant, while morality and values are in danger. Church attendance is on the decline because “the local church is no longer impacting the society,” said Ralph W. Neighbour.¹⁸ With the current trend, how can the present and the next generation of the church fulfill the Great Commission of Jesus Christ? The challenge of this project is finding strategies to answer that question.

¹⁷ Peter Kivisto, *Social Theory: Roots and Branches* (New York: Oxford University Press, 2011), 551.

¹⁸ Neighbour, *Where Do We Go From Here?*, 17.

Walter Brueggemann said: “The church’s place is in exile with other displaced persons, practicing the gathering that is the work of the gathering God.”¹⁹ It means that the church has responsibilities to gather and nurture all types of people, regardless of class, race, and tribe into the fold of the Lord in the spirit of forgiveness and reconciliation. In the contemporary world, the Lord has not stopped giving His people the task of bringing the story of Jesus of Nazareth to every ethnic and cultural group with purpose, thus “immigration is a godsend.”²⁰

Migration in the Bible

The migration of people is not a new issue; it was as old as the time of the Bible. One perfect example in this study is the book of Ruth that opens with the account of the migration of a man named Elimelech, along with his wife Naomi and their two sons, from the land of Israel to the corrupt society of Moab. They left Bethlehem, Judah to escape the pressures from the impoverished Israelite community that was constantly asking them for bread because there was famine in the entire land.²¹ The story continues saying that lives of the immigrants were not easy. Elimelech dies and the two sons marry Moabite ladies—one named Orpah and the other named Ruth. However, after a short time, the two sons also die, which ends in the bitter separation of Naomi and her daughters-in-law. With this narrative, immigrants can identify with some common experiences of the biblical characters, and contend that the book of Ruth was written to share similar stories present in the culture. Ruth was a faithful and loyal immigrant who

¹⁹ Walter Brueggemann, *Mandate to Difference: An Invitation to the Contemporary Church* (Louisville, KY: Westminster John Knox Press, 2007), 52.

²⁰ Rogers, *Evangelizing Immigrant*, 22.

²¹ David Alexander and Pat Alexander, *Handbook to the Bible* (Grand Rapids, MI: Wm. B. Eerdmans, 1984), 226.

could be trusted—similar to many immigrants in our modern time. She was praised throughout the book, especially when she commits herself to her mother-in-law by declaring, “Your people shall be my people, and your God, my God” (Ruth 1:16). Ruth also shows her knowledge of the law and customs of the Israelites that she adopted as her own. She knows that the poor people like her are being protected by the law (of God), and even allowed to glean in the field freely. Later, she guides Boaz to fulfill his responsibility as next to the kin.

Like many immigrants today, the family of Elimelech was driven by economic pressure and opportunity when a huge famine broke out in their homeland. In her book *Immigration: A Look at the Way the World Today*, Ruth Wilson states, “The main reason that most people migrate is to get a better standard of living.”²² Because of inequality and wealth differences between countries, migrants can improve their standard of living by transferring to others countries. Regarding Naomi, every Christian can learn great things in her life. Matthew Henry’s *Commentary* said that Naomi seems to have been a person of faith and piety. She dismissed her daughters-in-law with prayer, and departed each other with tears and love. Nevertheless, I believe that she had the intention of encouraging her daughters-in-law to stay with her so that she might save them from idolatry of Moabite people, and bring them to the faith and worship of the God of Israel; something she successfully accomplished with Ruth. For this reason, we can say that the church’s responsibility is similar to Naomi’s, to bring the immigrants into the saving knowledge of the Lord Jesus Christ, and help them grow in the grace and knowledge of God through Bible engagement. In his book *1 Peter: Two Horizons*, Joel Green

²² Ruth Wilson, *Immigration: A Look at the Way the World Today* (London: Aladdin Books, 2004), 9.

comments: “Peter underscores the theological context of the lives of these ‘strangers in the world of diaspora,’ directing attention to the aim and work of God in these circumstances.”²³ The mission of the immigrant church is the reconciliation of all people through Christ who died for our sins by providing a sacrifice of atonement so all people could be saved. Mission is what the church all about, and our society needs churches with competent and qualified leaders that are to participate with God in His reconciliation mission in the world.

The Mission of the Church

The mission of the church is stated in Matthew 28:19-20:

Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things that I have commanded you; and lo, I am with you always, even to the end of the age.

Jonathan Falwell said that the word *church* simply means a gathering of “called out ones.”²⁴ The *New Catholic Dictionary* defines the church as a term used from the 3rd century “to signify a Christian place of worship, a society of men united in the true worship of God.”²⁵ Christians are called by Jesus Christ out from the world for a specific purpose. It is the term by which believers in Christ were known soon after His ascension.²⁶ It occurs in Acts 11:26; 26:28, and 1 Peter 4:16 indicating that the followers of the sect established by Jesus Christ were called Christians. God sent His Son Jesus to

²³ Joel Green, *1 Peter: The Two Horizons New Testament Commentary* (Grand Rapids, MI: William B. Eerdmans, 2007), 14.

²⁴ Jonathan Falwell, *InnovateChurch* (Nashville, TN: B&H Publishing, 2008), 102.

²⁵ *New Catholic Dictionary*, s.v. “church,” <http://saints.sqpn.com/ncd02020.htm> (accessed January 31, 2003).

²⁶ *Ibid*, s.v. “Christian,” <http://saints.sqpn.com/ncd01996.htm> (accessed January 31, 2003).

the world to save the lost. The church exists to win people to Christ, help them grow in their faith and then, send them out to participate in the mission of winning all nations in the entire world. Falwell said further: “The process of growing them in their faith and sending them is called discipleship, and it is God’s will for every church.”²⁷

The church must be holy and authentic. The church is not an organization created by a group of people in order to fulfill their need, but it is something God had planned even before the creation of the world (Ephesians 1:4). *Word Biblical Commentary* argued that, “These spiritual blessings are conferred to us, not merely because God chose us, but they are given to us in perfect harmony with His eternal purpose.”²⁸ It means that the church’s goal, mission and purpose must be in exact unison with God’s original intent. The church starts from the premise that it has been created to live as a community. According to the word of God, the church is the living body of Christ, and He is the head of the church (Ephesians 5:23). George E. Ladd said: “As his body, the church is in some sense identified with Christ.”²⁹ William A. Beckham said:

Among the most frequently used metaphors in the New Testament to describe the church are body, family and building. The body is an organic living system. A family is the most basic social system. A building is a structural system.³⁰

In 1 Corinthians 12:12 Paul declares, “For as the body is one and has many members, but all the members of that one body, being many, are one body, so also is

²⁷ Falwell, *InnovateChurch*, 103.

²⁸ Andrew T. Lincoln, *Word Biblical Commentary: Ephesians* (Waco, TX: Word Books, 1990), 12.

²⁹ George E. Ladd, *A Theology of New Testament*, Rev. ed. (Grand Rapids, MI: William B. Eerdmans, 1993), 590.

³⁰ William A. Beckham, *The Second Reformation* (Houston, TX: TOUCH Publications, 1997), 145.

Christ.” He uses the metaphor of the body to express the oneness of the church with her Lord, and to establish the proper relationship with God and every believer, being “part of a larger spiritual body than intending to be the entire body themselves.”³¹ For this reason, if the whole body is healthy, every part of the body is healthy. This could be achieved if the leaders are competent and well equipped, having intimate fellowship among the members in redemptive love of God. There must be an evidence of spiritual maturity, passion for evangelism to the lost, work of ministry through gifts, and the multiplication of Christ-like and spiritual leaders.

Word International Ministries New York (WIN-NY) is the outreach of Word International Ministries whose main church is based in California, and in full conformity to its Pentecostal doctrine, practices and beliefs. The vision is to win souls, plant and build communities of disciplined believers equipped to preach the Gospel through transformed lives. Our mission is to adopt a global strategy for church planting and leadership development to fulfill its commitment to the Great Commission of Jesus Christ.³²

The church’s ultimate goal is to have a healthy and strong church—a training and planting church—so we can fulfill Christ’s commission in this world. This project will attempt to develop a model that helps to raise up Christian leaders with the character of a qualified and competent leader for the fulfillment of Christ’s mission in an immigrant church. Leadership development is the primary goal of our church because only the church with competent and qualified leaders can achieve such a great endeavor. Jesus

³¹ Robert Wuthnow, *Sharing the Journey: Support Groups and America’s New Quest for Community* (New York: The Free Press, 1994), 251.

³² World International Ministries, “Global WIN Churches, <http://wordinternational.com/directory/links/global-win-churches> (accessed Jan 31, 2013).

knew that empowerment is the basic principle of church leadership development to change people and make them whole. He empowered them to care for others, because “taking care of others means developing their spiritual lives.”³³ In Mark 6:7, “Jesus called His twelve disciples together and began sending them out two by two, giving them authority to cast out evil spirit.” The gospel tells that Jesus called, instructed, and trained the disciples, and later gave them authority they needed to accomplish the mission He called to. The ministry of the church must show people how to have a great influence through the demonstration of godly character in every good work, relationship and proclamation of the word. Therefore, this study will cover the current situation of the church and the leadership development of WIN-NY. It will examine and develop the theoretical, biblical, and practical strategies for Christian leadership in a cell church, using the Bible, extra biblical references, and Christian and secular literature concerning cell ministry and leadership development.

³³ Scott Thumma and Warren Bird, *The Other 80 Percent: Turning Your Church's Spectators into Active Participants* (San Francisco: Jossey-Bass, 2011), 170.

CHAPTER 3 RESEARCH QUESTIONS

RESEARCH QUESTION # 1

How can the urgency for qualified and competent Christian leaders become part of WIN-NY leaders' shared understanding?

The importance of leadership development in a local church is always mentioned by scholars of church growth and church education. Dr. David Yonggi Cho in his book *Successful Home Cell Groups* said: “[The] Pastor needs to commit his energy and leadership to lay the groundwork by training the leaders and motivating them to reach the goals.”³⁴ Avery Dulles wrote in his book *Models of the Church*: “For a fuller treatment of the necessary qualifications for pastoral leadership, it will be helpful to examine the meaning of discipleship.”³⁵ Most of the church work was done by the believers in the early church; this work is today mostly being done by the pastor alone. Christians are becoming passive; less inclined to help and assist the pastor—not realizing the load and heavy burden of the work in the church.

The Barna Group, a market research firm specializing in studying the religious belief and behavior of Americans and the intersection of faith and culture, said in 1993 that the average lifespan of a pastor in a certain church was only about four years.³⁶ It

³⁴ David Yonggi Cho, *Successful Home Cell Groups* (Alachua, FL: Bridge-Logos, 1981), 105.

³⁵ Avery Dulles, *Models of the Church*. (New York: Doubleday, 1987), 205.

³⁶ Falwell, *InnovateChurch*, 11.

says that many pastors did not stay longer in the ministry because they were not prepared to lead. Jonathan Falwell commented: “I believe the primary reason behind the discouraging rise of pastors either defaulting or stepping down from their roles is that they did not receive the proper training to prepare them from the treacherous job of leading a flock of believers.”³⁷ Current church leaders need to understand that there is a need for qualified and competent leaders in the church today for the following reasons. First, the primary biblical foundation of the church is to fulfill the Great Commission of Christ, “to make disciples.” From the early period of Christianity, it has been part of the church tradition and should be treated as such. In his book *Spiritual Leadership*, J. Oswald Sanders states: “Real leaders are in short supply, and God searches for leaders.”³⁸ Today, there were not enough people in the church that are ready to take the leadership responsibility and sacrifice for the sake of the gospel. The next reason is that the church is the family of God, the living body of Christ. (Ephesians 3:14-15) God is our Father and Christians are brothers and sisters in the kingdom of God. As members of the family of God, it is important to stay connected and grow together to ensure the health of the whole body.

³⁷ Ibid, 12.

³⁸ J. Oswald Sanders, *Spiritual Leadership* (Chicago, IL: Moody Press, 1994), 17.

RESEARCH QUESTION # 2

What do we learn from the Bible about qualified and competent Christian leaders?

Biblical principles of leading like Jesus are essential in church leadership. Biblical leadership is unlike secular leadership, such as that evident in the business world. We are speaking of leadership spiritual resources, gifts, and talents God gave to His people for the work of the ministry. Thus, knowing the ministry of biblical leadership will enable the leaders to lead himself and the whole congregation to become a good steward of the Gospel and the ministry, to accomplish His purposes.

RESEARCH QUESTIONS # 3

How do leaders use information and biblical understanding for Christian leadership?

When Jesus came into the world, He reversed the world's concept of successful leadership when He became a servant. His style is based on the principle of leading like a servant. He contrasted spiritual leadership with worldly leadership. He said: “Ye know that they which are accounted to rule over the Gentiles exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: And whosoever of you will be the chiefest, shall be servant of all.” (Mark 10:42-44) Leaders can have all the gifts, talents, and resources needed in leadership, but leading like a servant is what sets Christian leadership apart from worldly leadership. Leaders must use information and biblical understanding for Christian leadership in serving people.

CHAPTER 4 PLAN OF IMPLEMENTATION

Goals and strategies

Goal 1: To become aware of need for qualified and competent leaders.

Strategy 1: We will study and analyze the Biblical Basis for Christian Leadership.

Strategy 2: We will make use of information from other sources of knowledge regarding leadership, such as flexibility, situational case, and secular vs. spiritual leaders.

Strategy 3: We will review and discuss the present leadership strategy (if any), the manual and training materials the church is using, for understanding the background and current conditions of leadership in WIN-NY church.

Evaluation:

What new leadership qualifications and competencies did they learn from these strategies that they did not know before?

The necessity of revising the current leadership manual of WIN-NY church in order to strengthen the current conditions of leadership.

Goal 2: To understand the attitude, knowledge, characteristics, and skills necessary to become qualified and competent leaders as informed by the Bible?

Strategy 1: We will study and analyze the Gifts of the Holy Spirit and the role in the Body of Christ.

Strategy 2: Building upon the shared understandings from Strategy #1, we will explore its implication for team working group dynamics.

Strategy 3: Sermons on the qualities of competent and qualified Christian leaders.

Evaluation:

Considering their past experiences that influence the kind of ministry they are in right now, what work do they enjoy most, and achieve positive result while doing it (e.g. singing, dancing, evangelizing, cleaning, praying, leading, etc.).

Surveys and questionnaires on personality, family background, education, work experience, and spiritual life will be conducted to discover some of their gifts and role in the body of Christ.

Goal 3: To demonstrate the qualities and competencies required for Christian leadership by conducting indoor and outdoor church activities to help encourage and increase members' participation in the life of the church.

Strategy 1: We will conduct a workshop for leaders to gain and practice the skills in cell church leadership necessary for implementing qualified and competent leadership.

Strategy 2: We will study spiritual disciplines such as prayer, fasting, meditation, witnessing, etc.

Strategy 3: We will coach and mentor leaders as they hold camp and retreat that involve and include the biblical understanding, skills, and attitude of a qualified and competent Christian leader.

Evaluation:

Will meet every cell group to solicit responses and comments concerning the skills, gifts, and spiritual living they have gained and learned from their cell leaders. Are there any changes as far as commitment to Jesus and the church life are concerned?

CHAPTER 5 MINISTERIAL COMPETENCIES

Considering my personal assessment of ministerial competencies together with the help of my Site Team's interest in the field of leadership development, here is the result:

Leader: As I reflect on my six years of pastoral ministry in New York, the competency question found me looking at expectations of myself, with key workers and leaders. When I failed at some point of competency in leadership ministry, I knew it was frustrating and even embarrassing. But then I responded in a way that would benefit not only me but the whole ministry including my fellow servants and leaders; to be motivated to improve our capabilities and performance through self-awareness, training, and honest practice. Also, when I did accomplish something that proved my effectiveness, it was encouraging and gratifying more than just a matter of pride. As a leader of this church, I always motivate my fellow leaders to follow the Lord and lead His people, live what they taught and preach, respect others' skills and gifts, and appreciate the efforts of every believer in the ministry.

Spiritual Leader: Spiritual leadership always involves the terms such as Holy Spirit, wholeness, healing, spiritual gifts and role, and the likes. When preparing people for a leadership role, it is important for me and fellow leaders to focus on characteristics of spiritual leadership, community involvement, competence, continuous improvement, a higher moral standard, servant leadership, stewardship, visioning, and living out

deeply held personal values of honoring God. This also described the way in which the spiritual leaders reflect on their personality including behaviors, values, actions, emotion, relationship, team, and choices they made in their roles to help the church and cell group members.

Pastor: The candidate by word and deed shall express an abiding and growing faith in, and love for Jesus Christ. He must be able to preach and teach the whole of Scripture in the power of the Holy Spirit, with clarity and passion. Lead the congregation in faithfulness to God, to their mission, discipleship, evangelism, and leadership. Demonstrate understanding, skill and compassion in caring for people and congregation.

CHAPTER 6 EVALUATION

Some of these strategies were actual experiences for WIN-NY, an immigrant church with the traditional Pentecostal Church structure. The most important point in the transition strategy is the senior pastor's clear ministry vision and his pastoral theory, the importance of leadership training and development in a local church to attain the mission of the church. It is followed by the gradual paradigm shift of the leadership of the church, from one-pastor system to multi-leadership system. When the entire congregation feels that the leaders of the church and the pastor's vision are consistent with the Word of God, and edifying to the entire congregation, the changes would shift towards the vision of the church.

According to JCSEE,³⁹ there are some important books recommended for the evaluation accountability standards that are helpful in evaluation processes of a certain project or product. Among them are *The Program Evaluation Standards*⁴⁰, the result of seven years of systematic effort and much study, and review of existing scholarship; and *The Personnel Evaluation Standards*⁴¹, which ensures that a personnel evaluation will be conducted legally, ethically, and with due regard for the welfare of the evaluated and

³⁹ <http://www.jcsee.org/program-evaluation-standards/program-evaluation-standards-statements>

⁴⁰ Donald B. Yarbrough, Lyn M. Shulha, Rodney K. Hopson and Flora A. Caruthers, *The Program Evaluation Standards*, 3rd ed. (Thousand Oaks, CA: Sage, 2010).

⁴¹ Arlen R. Gullickson, *The Personnel Evaluation Standards*, (Thousand Oaks, CA: Corwin Press, 2008).

those involved in the evaluation. I will be using these books and other sources in evaluating this project.

Looking at the leadership strategies, the clear ministry vision, and the pastoral theory has been enough to persuade the current leaders of WIN-NY to undergo training on leadership development. From this, we will make an effort to ensure that our entire congregation and the new members attend the cell group activities and Sunday church service as often as possible, become a part of our daily life, and integrate into the church's culture and feel as members of the family. Some churches do not trust cell ministry because there is a tendency for some groups to become "church within a church," that is to separate their group from the church. That is why the leadership that is needed for the job must be fully trusted, qualified and competent; because some of their ministry was far beyond the ministries of the part time pastors. It has to instill in the leaders' hearts that the center of their lives is to serve and to love, and they are trying their best to be more like Jesus and fulfill His mission on this earth.

This program expects that in 12-18 months beginning in January 2013, the iCare ministry will be doubled to twenty-two or more, and that new leaders and assistant leaders will be added to the current cell group leaders. Though the primary mission is not to expand and grow in numbers, nevertheless, the vision is heading toward that direction using discipleship training and leadership development as a strategy. I believe that in this kind of leadership training and development, the fruits will not happen in a matter of a week or month. After six years of struggles and hard work, by the grace of God, and through the basic trust between the pastor, the leaders, and the members, iCare Ministry

will continue to promote the traditional WORD in our church; Worship, Outreach, Relationship, and Discipleship.

The spiritual power needed for the ministry only comes from the Holy Spirit. This applies to the senior pastor of the church, the entire leadership, and to all participants in the traditional meetings of a cell group, worship service, prayer meeting, leadership training, and all ministries of the church—music, youth, children, young adult, and others. The writer prays that the ministry shift of WIN-NY will continue to bring honor to God and that it will help to expand the kingdom of God.

**Appendix A:
TIMELINE**

<u>Date</u>	<u>Task/Activity</u>	<u>Tools to Complete task</u>	<u>Person In-charge</u>
11/30/12	PP Submission to Dr. Crocket	Finish the 30 pages	Me
12/8/12	Meet Site Team & Church Leaders	Discuss the 30 pages Project. Prop.	Me
1/13	Goal 1-Strategy1,2,3	4 Saturdays seminar @Church, Materials	Me
2/13	Meet with Mentor	Copy of Approved Proposal	Me
3/13	Goal 2- Strategy 1,2,3	4 Saturdays seminar @Church, Materials	Me
4/13	Research, Reading Writing	Summarize and write the outcome of the 2 seminars.	Me
5/13	Outdoor Fellowship	Leaders	

Appendix B BUDGET

Date	Task/Activity	Tools/Necessary to Complete the task	Person Responsible	Budget/ Cost	Source of Funding
3/2/2013	Goal 1- Strategy 1: Matt. 28:19-20 Mission/Goal 1-Day, 3-5 hrs.	Bible, Church Space, Laptop and Projector	Ferdinand	\$300	Site Team, Church Leaders, & Ferdinand
3/16/2013	Goal 1- Strategy 2: Leadership Workshop 1-Day, 3-5 hrs.	Teaching Materials, Brochures, Laptop/Projector Speaker.	Ferdinand, Site Team.	\$500	Site Team, Church Leaders & Ferdinand
3/30/2013	Goal 1 – Strategy 3: Review of WIN-NY current situation. 1-Day, 3-5 hrs.	Flyers, brochures, church's records, training materials, history, rule, regulations, etc.	Ferdinand Site Team	\$300	Church Leaders
4/6/2013	Meet with Site Team for more suggestions and insight.	Church Space	Ferdinand	\$50	Ferdinand
4/1-30/2013	Research, study, writing at the Library.	Information gathered during implementation of Goal 1 – Strategy 1, 2 & 3.	Ferdinand	\$20	Personal
5/1/2013	Meeting with Dr. Crocket, Dr. Lundy for some pieces of advice.	To set appointment their offices.	Ferdinand	\$50	Personal
5/4/2013	Goal 2 – Strategy 1: Gifts of the Holy Spirit. 1-Day, 3-5 hrs.	Bible, Teaching materials, Brochures, Laptop, Projector, Church Space.	Ferdinand, Site Team	\$300	Site Team, Church Leaders, Ferdinand
5/18/2013	Goal 2 – Strategy 2: Team/Group dynamics workshop. 1-Day, 3-5 hrs.	Bible, Teaching materials, Brochures, Laptop, Projector, Church Space.	Ferdinand, Site Team	\$300	Site Team, Church Leaders, Ferdinand
6/30/2013	Meet with Site Team	Church Space	Ferdinand	\$50	Ferdinand
7/1-31/2013	Research, study, writing at the Library.	Information gathered at the implementation Goal 2 - Strategy 1, 2 & 3.	Ferdinand	\$200	Ferdinand
7/17/2013	Meet with Dr. Crocket, Dr. Lundy for some piece of advice.	To set appointment at their office.	Ferdinand	\$50	Ferdinand
8/3/2012	Goal 3 – Strategy 1: Workshop for Cell Group Leadership 1-Day, 3-5 hrs.	Bible, Teaching materials, Brochures, Laptop, Projector, Church Space.	Ferdinand	\$300	Site Team, Church Leaders, Ferdinand
8/17/2013	Goal 3 – Strategy 2: Workshop for	Bible, Teaching materials, Brochures,	Ferdinand	\$300	Site Team, Church

Date	Task/Activity	Tools/Necessary to Complete the task	Person Responsible	Budget/Cost	Source of Funding
	Spiritual Discipline with prayer and fasting. 1-Day, 3-5 hrs.	Laptop, Projector, Church Space.			Leaders, Ferdinand
8/30-31/2013	Goal 3 – Strategy 3: Spiritual Retreat. 2-Days, 1 Night	Bible, Teaching materials, Brochures, Speakers, Location Rental in Poconos, Pennsylvania	Ferdinand Site Team	\$1,500	Site Team, Church Leaders, & Ferdinand
9/7/2013	Meet with Site Team	Church Space	Ferdinand	\$50	Ferdinand
9/14/2013	Meet with Advisor	Go to San Francisco California	Ferdinand	\$500	Site Team Ferdinand
9/21-30/2013	Research, study, writing at the Library	Information gathered at the implementation Goal 3 - Strategy 1, 2 & 3.	Ferdinand	\$200	Ferdinand
10/1-31/2013	More research, study, writing at the Library to polish the project.	Go to Libraries: UTS, Columbia, NYPL, Queens.	Ferdinand	\$200	Ferdinand
11/2/2013	Meet with Dr. Crocket, Dr. Lundy for more advice.	To set appointment at their respective office.	Ferdinand	\$50	Ferdinand

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APPENDIX B
RETREAT DATES AND SCHEDULES

Retreat Dates and Schedules.

Using WIN-NY's actual retreat last summer, the following information can be used in your retreat preparation and materials for discussions.

Actual Date and Event:

Event:	WIN-NY Summer Outdoor Retreat 2013
Theme:	Worthy of God's Calling (Eph. 4:1)
Date:	August 29-31, 2013
Duration:	3 days, 2 nights (Thursday-Saturday)
Venue:	Grace Manor Christian Retreat Center, 907 Red Mill Road, Greenville, NY 12083
Fee:	\$135 for adult; \$85 for youth, free for children
Food & Rooms:	4 persons in a room, 6 meals inclusive
Transports:	6-8 cars, 1 bus with 50 seats,

Retreat Schedule and Activities:

Thursday:

9:00 AM	Departure from New York City
12:00 Noon	Arrival at the Retreat Center
12:30 PM	Room assignment, rest, free fellowship

- 1:00 PM Lunch
- 2:00 PM Worship Service and Order of Worship:
- Opening Remarks/Prayer: Pastor Robert Hernal
 - Praise and Worship: Music Ministry by Jay Mabagos
 - Message: The Depth of Christians' Calling by Pastor Ferdie Melendres
 - Altar Call: Prayers by Pastors and Leaders
 - Closing Prayer: Deacon Michael Raval
- 4:00 PM Group Session. The whole congregations will be divided per cell group to discuss case studies. Group discussions will be ended until 5:30 PM.
- (Cell group 1-6, will take Case Study #1; Cell 7-12 will take Case #2)
- 5:30 PM Session Hall for group presentations. Moderator/Facilitator: Pastor
- 7:00 PM Dinner
- 8:30 PM Assembly, Music and Dance Presentation of each Cell Groups.
- 10:30 PM Sleeping time. Light off.

Friday:

- 8:00 AM Breakfast
- 9:00 AM Assembly: Praise and Worship.
- 9:30 AM Devotion: Pastor Robert Hernal (The Great Commission)

10:30 AM	Testimonies and Sharing by Michael Raval
11:00 AM	Group Session, until 12:30 PM
	(Cell group 1-6, will take Case Study #3; Cell 7-12 will take Case #4)
1:00 PM	Lunch
2:30 PM	Session Hall for group presentations. Moderator/Facilitator: Pastor
4:30 PM	Outdoor Games
7:00 PM	Dinner
8:30 PM	Assembly, Music, Dance and Drama Presentation of each Cell Groups.
10:30 PM	Sleeping time. Light off.

Saturday:

7:00 AM	Breakfast
8:00 AM	Assembly: Praise and Worship
8:30 AM	Prayer Devotion by Pastor Ferdie Melendres
9:00 PM	Championship Games
12:00 PM	Lunch and Awarding Ceremony for Winners
1:00 PM	Prayer and Departure

APPENDIX C
CELL LEADERSHIP DEVELOPMENT SURVEY

CELL LEADERSHIP DEVELOPMENT SURVEY

1. How long have you been a regular member of WIN-NY church?

(1) Under 2 years (2) 2-4 years (3) 5-6 years (4) More than 6 years

2. Did you become a cell leader after receiving a discipleship process (LLDP), and leadership training in WIN-NY? (1) Yes (2) No

3. How helpful do you think your leadership training is before becoming a cell leader?

(1) Never helpful (2) not very helpful (3) fairly helpful (4) very helpful

4. How helpful do you think your cell ministry is to your spiritual journey in life?

(1) Never helpful (2) not very helpful (3) fairly helpful (4) very helpful

5. What is your primary spiritual gift?

(1) Pastoral Care (2) Leadership (3) Evangelism (4) Teaching (5) Others _____

6. To what extent do you identify and develop your gifts in cell group?

(1) Not at all (2) not much (3) quite a lot (4) very much

7. As the cell leader, how many times per month do you contact the members of your cell group?

(1) 1-2 times (2) 3-4 times (3) 5-7 times (4) 8 or more times

8. How much time do you spend praying for the members of your cell?

(1) Daily (2) every other day (3) once a week (4) sometimes

9. Are there any difficulties in leading your cell group?

(1) There is an age gap (2) There is a socio-economic gap (3) Members live far away from one another (4) None (5) All (6) Others

10. Do you think that the cell ministry is very important ministry in WIN-NY for growth?

(1) Yes (2) No (3) I don't know

11. Do you think that WIN-NY church is a healthy cell church?

(1) Yes (2) No (3) I don't know

12. What are the factors that would cause you to invite someone in the church?

(1) Warm welcome (2) Music (3) Message (4) Order of the service (5) None (6) All

13. What do you think is the strength of WIN-NY as a church?

(1) Leadership (2) Discipleship training (3) unity of the members (4) cell ministry (5) None
(6) All

14. What do you think is the weakness of WIN-NY as a church?

(1) Follow up for visitors (2) Church's Location (3) Members live far away from one another
(4) cell ministry (5) None (6) All

15. What factors mean that we are successful as a church?

(1) Strong Leadership (2) People's development (3) cell multiplications (4) new church in
other areas (5) None (6) All

16. What factors will cause us to fail in our mission as a church?

(1) Lack of vision (2) Wrong implementation of plans (3) Misuse of funds (4) Mismanagement of church (5) None (6) All

17. What could we improve as a church?

(1) Continuous training and education (2) Promote love and unity (3) Pay attention of members' concern (4) Encourage gifts and skills (5) None (6) All

18. What are some good opportunities facing our church?

(1) New Technology (2) Church Location (3) Good Jobs of the members (4) Evangelism because of economic turmoil (5) None (6) All

19. What should we avoid?

(1) Gossips (2) Criticism (3) Insubordination (4) Dishonesty (5) None (6) All

20. What can the church do to improve you as a better leader?

(1) Sharpen leadership skills more (2) Transparency (3) Encouragement for innovation (4) Improvement of communication (5) None (6) All

21. Do you have a vision that your cell group will multiply through equipping your cell members?

(1) Not at all (2) may be (3) I don't know (4) definitely yes

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